

43

An ESSAY on the
DECALOGUE,
O R
Ten Commandments.

DESIGN'D

As an help to our *better Knowing*
and *Keeping them*; & particularly
as an help in that Important Duty
of *Self-Examination*.

A Book proper to be Charitably distributed,
by those so disposed.

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Psal. 119. 18. *Open thou mine eyes, that I
may behold wondrous things out of thy law.*

Psal. 19. 8, 11. *The Commandment of the Lord
is pure, enlightning the eyes. — In keeping
of them there is great reward.*

Gal. 3. 24. *The Law was our School master to
bring us unto Christ, that we might be justifi-
fied by faith.*

Eccl. 12. 13. *Let us hear the conclusion of the
whole matter; fear God and keep his Com-
mandments, for this is the whole Duty of man*

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Preface.

TO Study, Understand and Obey the Divine Precepts, is every ones Duty; and wherein we fall short of compleat Obedience (as the best of Men do every Day) we should penitently go to the Blood of Christ for Pardon. Helps therefore to understand God's Mind and Will, and to quicken us to comply therewith; are always useful, and must needs be reckoned so, by all those who have any right sense of their Duty to God, or concern for their own welfare. Our Souls are Immortal, we are made for an Eternal duration, (tho' our Souls and Bodies must part at Death, until the Resurrection) therefore must needs be our highest Wisdom, Duty and Interest, so to behave ourselves now in Time, that thro' Grace our Eternity may be Safe and Happy. Such safety and happiness are not to be expected unless we sincerely comply with God's revealed Will: Such a compliance then, is

what we should most studiously and constantly
 Strive and Pray for. But we can't comply with all
 God's Will, unless we know it: We can't wait for
 by that Rule which we are unacquainted with. Man.
 Now the following Essay (by God's Blessing)
 may be helpful to show us the Rule of Duty, whose
 or better to understand it, and to show us our Duties
 defects and Danger; and so to quicken us to Live
 becoming reliance on Christ, that we may be serva
 accepted in Him. Indeed 'twas first moved and th
 suggested to me, that I would write an Explanation
 tion of the Ten Commandments, setting forth ren
 the Duties required and Sins forbidden in each that
 of them, as an help to Self Examination; and comm
 that I should be so Brief and Short in it, that the
 the Book being small and cheap, might the more what
 easily be conveyed into many hands. It's difficult
 to be short on so copious a Subject, too great brevity
 vity is also often attended with obscurity; yet never
 be large in the present Essay, would contradict
 the design aim'd at: I have endeavour'd therefor as
 fore to steer a middle course, viz. To be as Full and so
 and Plain as I could, with the Brevity purpos'd Essay,
 ly intended. For brevity sake, I have referre'd comm
 to sundry Scriptures, setting down Chapter and Verse
 Verse, though not writing the Words at length. sho
 Those who are seriously concern'd to know the faults
 Duty, and to see and be humble for their Defaults
 defects, will doubtless be at some pains to turn to the
 those Scriptures, and Read them for their own use
 Elification. A serious diligent Reading of what is in
 be

P R E F A C E.

iii

any more offered, can't hurt any, it may be useful
 to all. For this Essay, does in some measure
 set forth our Duty towards God; and towards
 Man. Duties of a Religious Nature may be
 given in the Four first Commandments; and
 those we owe to Men, in the Six last. If we
 could see the Relative Duties of Husbands and
 to Wives, Parents and Children, Masters and
 Servants, Magistrates and Subjects, Ministers
 and their People; we may find them briefly set
 forth under the Fifth Commandment. If Chil-
 dren or Servants are disorderly, refer them to
 what's mentioned from Scripture under the Fifth
 Command, who knows what great and good Im-
 pressions it may make on their Consciences?
 What's said under the Sixth Command, briefly
 shows our Duty with reference to the Health and
 Life of our selves and others: Under the
 seventh, our Duty as to the Chastity of our
 selves and others: Under the Eighth, our Du-
 ty as to the Estate of our selves and others.
 And so of the rest. Indeed if we have this small
 Essay, we may when we please turn to any of the
 commands in particular, to instruct us in Duty;
 and may also on occasion show the same to others,
 show them their Duty, convince them of their
 faults, and so to promote their Reformation.
 That this Book tho' small, may be variously
 useful and serviceable to our selves and others, if
 duly Considered and Improved. It's very use-
 ful in the profitable Duty of Self-Examination,

(Jer. 8. 6. 2 Cor. 13. 5.) Have we done the various Duties to God and Men, that are required? Have we not been guilty of the Sin forbidden? Conviction should quicken us to Humiliation, (Ezek. 20. 43. & 36. 31, 32.) Faith in Christ, (Joh. 3. 16. 1 Joh. 1. 7.) And Reformation of Life, Rom. 3. 40. Nay if the small Book were given to a Child or Servant (or lent to a Neighbour) with a serious Exhortation diligently to Read it; it might prove (by God's Blessing) more useful and serviceable, than Ten times the cost in Money were given to them. Our Opportunities of doing and getting good here on Earth, will soon be ended; Let us therefore Work the more diligently, while the Day lasteth, before the Night of Death overtake us. That this little Book, may be Instrumental promoting God's Glory, and the good of many Souls; is the earnest Desire and Prayer of the unworthy Author.

Benj. Wadsworth



A *Brief Explication of the Ten Commandments ; designed as an help to our better understanding and keeping of them ; and particularly as an help in the important Duty of Self-Examination.*

BEFORE I speak directly to any of the Ten Commandments in particular ; it may not be amiss to observe some few things in general concerning them.

Viz.

I. They were all spoken and written at first, immediately by GOD Himself. *And God spake all these words, saying, — Thou shalt have no other gods before me, Exod. 20. 1, 3. And the Tables were the work of God, and the writing was the writing of God, graven upon Tables, Exod. 32. 16. & 34. 1. Deut. 10. 4.*

II. Therefore there's the same Supream Divine Authority, requiring our Obedience to one Command as well as to another ; even to all of them. *He that said, Do not commit Adultery, did also, Do not Kill, James 2. 10, 11. He therefore that breaks any one Command, how obedient so ever he is of the rest ; yet is guilty of all*

Explication of the

all, because he resists and tramples on that Authority, which gave forth all the Commandments

III. The Commandments are given as to the *Second Person Singular*, [*Thou*] *Thou shalt*, or *shalt not*, do this or that ; Intimating, that *Every Individual Person* should take them as the rule of *Life & Practice*. He hath shewed thee, O Man, what is good ; and what doth the Lord require of thee, but to do Justly, and to love Mercy, and to walk humbly with thy God, *Micah* 6. 8. *Ecc.* 12. 13.

IV. Where any Sin is forbidden, the contrary Duty is required ; as the *Sixth Command* forbids *Murder*, so it requires proper Endeavours to preserve Life. And so, where one Duty is expressly required, as, *Honour thy Father and thy Mother*, the contrary Sin is forbidden.

V. Where greater crimes are forbidden, smaller ones of the same general Nature are so too. the *Sixth Command* forbids *Murder*, so it forbids causeless *Fighting, Quarrelling, Angry Words*, &c. *Mat.* 5. 21, 22.

VI. As these and those Sins are forbidden, are the *Means* or *Occasions* directly tending leading thereto. He that would avoid *Contentions* and *bablings* ; should avoid *Drunkenness*, leading thereto, *Prov.* 23. 29, 30.

And therefore,

VII. The same Sins may be look'd on as forbidden, at least Implicirely, in several Commandments ; *Drunkenness* tends to make Persons break all Commandments ; What will not Persons do

Ten Commandments. 3

their Drunken fits? This Sin therefore may be look'd on as forbidden in all the Commands, tho' more directly in the *Sixth*. So, Ignorance leads to the breaking of *all* the Commands.

VIII. God's Commands require, the perfect, compleat Conformity and Obedience of the Heart, the Soul, as well as of the Outward Man. *Thou shalt keep and do them, with all thine heart, and with all thy Soul*, Deut 26. 16. Therefore one that's Chast in his Outward behaviour, yet may possibly be an Adulterer in his heart, Mat. 28. He that *hateth* his Brother (tho' he gives him no angry word or blow) is a Murderer, Joh. 3. 15. All the Powers and Motions of the Soul, should exactly conform to Gods Preceptive Will; the consideration whereof is very useful in Examining our selves, that we may be rightly humbled for Sin, and so fly to Christ for help.

IX. As Gods Precepts should be most carefully regarded, as the Rule of Duty; so should His promises and threatenings, as Motives to Duty. *Thou seek him he will be found of thee; but thou forsake him, he will cast thee off for ever*, Chron. 28. 9.

X. Tho' we should strive after utmost Obedience and conformity to Gods Precepts; yet we must not expect Life or Happiness from any Personal Righteousness of our own. We're guilty sinners by Nature, and more or less by Practice; and so can't possibly be sav'd by the works of Law, but must seek for Salvation thro' Faith in Christ, Rom. 3. 20—24.

THE



THE

First Commandment.

EXOD. *Thou shalt have no other gods
20. 3. before Me.*

A

S this Command forbids, the taking any besides the true GOD to be a God to us; so it requires, that we should take the Living and True GOD for our God. This first Command is very extensive, it does in a sense comprehend all the other Nine Commandments in it. For, a taking God for our God, must necessarily imply and Comprehend in it; our Obeying His Authority, submitting to His Authority in all things where in 'tis made known unto us. Thus Moses said to Israel. Deut. 26. 17. *Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken to his Voice.* So, Jer. 11. 4. Luke 6. 46. And so, every Sin may in some sense be said to be contrary to this Command; because 'tis contrary to a taking God for our God, and a carrying

Ten Commandments. 5

to Him accordingly. But to be sure, this Command Implies and Requires such things as these, viz.

1. A right and true belief of God. The belief of a Deity or Divine Being, who has made and does govern all things, is the foundation of Religion. *He that comes to God, must believe that He is; and that He is a Rewarder of them that Diligently seek Him, Heb. 11. 6.* None can think that Love, Fear, Worship are due to God, if they don't believe there is a God. Therefore the belief of God's Being and Perfections or Attributes, is the first Article of our Creed, the first Step in the Religion. *The first of all the Commandments is, Hear O Israel, the Lord our God is one Lord. And thou shalt Love the Lord thy God, with all thine heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, Mark 12. 29, 30.* There is one God and no more. *Thou art the God, even thou alone, 2 Kings 19. 15. 1 Cor. 8. 6.* This is the God, in Opposition to Idols or False Gods, called the Living and True God, 1 Thes. 1. 9.

This one God is of a Spiritual Nature or Substance. *Joh. 4. 24. God is a Spirit.* And inasmuch as God is a Spirit, therefore He is Invisible to our bodily Eyes. The King Eternal, Immortal, Invisible, 1 Tim. 1. 17. Heb. 11. 27. God being a Spirit, has no bodily or material parts, no flesh or Bones, (Luk. 24. 39.) No bodily Form or Figure; therefore no material Form or Figure can properly be called a representation of God. *To whom then will ye liken God? Or what likeness will compare unto Him? Isa. 40. 18.* Therefore we may, if so much as in our Minds we conceive of the

Explication of the

the Divine Essence, as being in any material shape, form or figure. Indeed Christ has a material *Body*, but that's part of His Humane Nature, it is not the Divine Essence.

This one God is *Eternal*, Psal. 90. 2. *From Everlasting to Everlasting Thou art God.* God is the King *Eternal* and *Immortal*, 1 Tim. 1. 17. God never had any beginning, He can't possibly have any ending, or cease to be and exist. *He only hath Immortality*, 1 Tim. 6. 16. That living and active Power which never began, and never ceases to be, is essential to God, or is God.

Therefore God is a *Necessary and Independent Being*. The Divine Being, is not an effect produced by itself or by any other cause. Not by itself, for this would suppose a Being to exist and not to exist at the same time; which is naturally and absolutely impossible. Nor by any other Cause, because God is *Eternal*, and it is impossible that any thing should precede an *Eternal Duration*. Nor is any thing else *Eternal* besides God Himself; for He is the Maker of all Beings besides His own (*All things were made by Him, and without Him was not any thing made that was made*, Joh. 1. 3.) Therefore all Beings, besides that of God Himself, had a *Beginning* and so none of them can be *Eternal* (a *parte ante* as it refers to past duration. Therefore God Being is absolutely *necessary*, He always *was*, and *will be*, what He *is*; He cannot but be what He is. He is altogether *Independent* on any cause whatsoever. He is the *Eternal Independent* *Am*, Exod. 3. 14 Which *was*, *is*, and *is to be*.

Ten Commandments. 7

teriv. 1. 8. And needeth not any thing, Act. 17.

This one only living and true God, is *Unchangi.*
 Mal. 3. 6. *I am the Lord, I change not.* With
 m there is no *variableness* nor *shadow of turning*,
 m. 1. 17. Tho' God has wrought *Changes* in
 ing *Creatures* out of *Nothing* into *Being* ;
 God in His *Providence* orders many *Changes*
 d alterations among *Creatures* ; yet He him-
 f is necessarily *unchangible* in His *Nature*, *Be-*
 at li, *Perfections* or *Attributes*. He can't possibly
 nd c more nor less *Wise*, *Powerful*, *Holy*, *True*, &c.
 s Go n He always was, is, and ever will be.

This *Divine Being* which we call *GOD*, is
 ense, *Infinite* ; this *Being* has no *bounds* or li-
 Not 1 King. 8. 27 *The Heaven, and Heaven of*
 o ex *Heavens* cannot contain thee.

Therefore this *GOD* is *Omnipresent* ; as to His
 ilible *Being* or *Essence*, He's actually and ne-
 arily present every where, with all *Creatures*.
 not *I fill Heaven and Earth*, saith the Lord ?
 23. 24. *Whither shall I go from thy Spirit ?*
 whither shall I flee from thy presence ? *Psal.*
 7. It's utterly *Impossible* that any *Crea-*
 should get out of, or from, the *Essential*
 ence of God. Tho' Gods *essential Presence*
 Being is with all *Creatures*, yet 'tis not con-
 d to, or *circumscribed* by them ; but reach-
 infinitely beyond all their *bounds* and li-
 s. Indeed God is *Unsearchable*, *Incompre-*
 sible in all His *Perfections*, *Job* 11. 7. *Rom.*

33. GOD is also *Omniscient*, He perfectly *Knows*
 to co things. *Known unto God* are all his works
 R from

from the beginning of the World, Acts 15. 18. *Neither is there any creature that is not manifest to his sight: but all things are naked and opened to the eyes of him, with whom we have to do.* Heb. 4. 13. As God perfectly knows all things concerning the Creatures (which no meer Creature does, 1 Kings 8. 39.) So He comprehensively Knows Himself, His Own Being, Perfection, Counsels and Purposes; which no Creature possibly can, therefore His Understanding is Infinite. Isa. 147. 5. Therefore it's very Sinful, for us to think, that any thing can be conceal'd from Gods Knowledge; as those mention'd in Isa. 29. 15. *Wo unto them that seek deep to hide their counsel from the Lord, and their works are hid in the dark; and they say, who seeth us? And knoweth us?*

GOD's Might, Strength or Power also is Infinite. He is Almighty, (2 Cor. 6. 18) Omnipotent, (Rom. 19. 6.) *With God all things are possible,* (Mat. 26.) There is nothing too hard for him, Job. 42. 17. Indeed God cannot do things that are naturally Inconsistent or Contradictory, as to make the same Person compleatly happy and miserable at the same time; nor things contrary to the Moral Rectitude of his Nature; thus, *Impossible for God to lye,* Heb. 6. 18. Tit. 1. 2. Yet this argues no want of Power in God; but rather shows the Unalterable Rectitude and Perfection of His Nature. Gods Power exceeds the utmost reach of our Thoughts, (Eph. 3.) He can't Will more than He can do. Therefore to suspect, or doubt of Gods Power to do what He Will, is very Sinful. It is speaking against God, to say, *Can God furnish a Table in the wilderness?* Psal. 78. 19.

Ten Commandments.

9

GOD is Infinitely Holy, Just, Righteous. None
Holy as the Lord, 1 Sam. 2. 2. He's glorious
holiness, Exod. 15. 11. *Without Iniquity, Just*
Right is he, Deut. 32. 4. He's of purer eyes
to behold evil, and can't look on Iniquity,
ab. 1. 13. The Judge of all the Earth, cannot
do right; He's Righteous in all his ways,
Holy in all his works, Psal. 145. 17. He
can't deal with any of His Creatures, contrary
to the Essential Purity and Rectitude of His
own Nature; nor contrary to the Just and
reasonable Laws He has given them to walk
in. Therefore it's abominable wickedness, at
least Implicit Atheism or Blasphemy to say or
think; that there is Unrighteousness with God, (Rom.
7. 14.) Or that any of his ways are unequal, Ezek.

GOD is Infinitely Good, Gracious, and Merciful.
Psal. 145. 9. The Lord is good to all, and
tender Mercies are over all his works. Psal.
103. 8. The Lord is Merciful and Gracious; slow
to anger and plenteous in mercy. Every good and
perfect gift is from God, James 1. 17. Gods
Grace and Goodness appear, as in many other
things; So in His Patience and Long suffering
towards Sinners. Merciful, Gracious, Long-suffering,
in God 34. 6. The riches of his goodness, and for-
bearance, and long-suffering, Rom 2. 4.

GOD is Unchangibly True and Faithful in all
There says. God cannot lie. Tit. 1. 2. It is im-
possible for God to lie, Heb. 6. 18. He is not a
being that he should lie, nor the Son of Man that
should repent. Hath he said, and shall he not do
it? Or hath he spoken, and shall he not make it

good? Numb. 23. 19. God is no way subje
to those Weaknesses and Imperfections (Nat
ral or Moral) in Men ; which are the cau
or occasion of their Speaking *Falsely* and *D*
ceitfully. If every Man should prove a *Liar*, y
God is true, Rom. 3. 4.

Therefore whatever God asserts, declar
foretels, promiseth. or threateneth ; we oug
most readily and firmly to believe the Truth
it, tho' it seems never so much above the rea
or comprehension of our Shallow Reason. In
much therefore as *all Scripture is given by Inspi*
ration of God, we ought to give heed to, and
lieve the things therein contained, (2 Tim.
16. 2 Pet. 1. 19 — 21. Acts 24. 14.) t
they are such things, as our Natural rea
merely in it self considered, could not rea
unto ; even things *which eye hath not seen,*
ear heard, neither have entred into the heart of m
1 Cor. 2. 9, 10. Thus we should believe, t
there are *Three Divine Persons*, GOD the F
THER, GOD the SON, GOD the HO
GHOST, in the One Only Divine Being
Godhead, Mat. 28. 19 1 Joh. 5. 7. Deut. 6.
That the Lord Jesus Christ, is God and Man
One Divine Person, John 1. 14. Rom. 1. 3.
That the Man Christ Jesus was born of a Virg
Mat. 1. 23, 25. That this Christ who is God a
Man, is the only Mediator, (1 Tim. 2. 5.)
Only and Allsufficient Saviour of Sinners, Acts
12. Heb. 7. 25.

As to Order and Method, some would re
the Revelation of Christ to the Second Comm
ment, and not to the first ; but I chuse to sp

Ten Commandments.

11

it here. Because fallen Sinful Men, can't
 rightly take God for their God (which this first
 command requires) but only thro' Christ, in
 whom He is reconciling the World unto Him-
 self, 2 Cor. 5. 19. Job 14 6. 1 Pet. 3 18. Eph. 3. 12.
 was the duty of *Innocent Adam*, to take God for
 God ; t'was the duty of those after the fall
 of Adam, to believe concerning Christ accor-
 ding to the Divine Prophecies and Promises con-
 cerning him, till he came ; and it's our duty
 now having the Scriptures of the Old and New
 Testament, to believe concerning Christ what they
 declare unto us, Job. 17. 13. We should believe
 in the *Immortality of the Soul*, (Mat. 10. 28.) the
 resurrection of the Dead and the future Judg-
 ment, (Job. 5. 28, 29. 2 Cor. 5 10.) and the Eter-
 nity of Misery and Glory in the future World,
 1. 25. 46. Indeed we should fully and Im-
 measurably believe the Truth of all God says ;
 and take his Testimony as the highest evi-
 dence, that things are as He says they are, and
 shall be as He says they shall be, what ever
 difficulties may seem to be in the way, Heb.
 1. Rom. 4. 18—21.

We should also believe, that this One only
 God, did in Six days create the Heaven, Earth,
 and things therein, Gen. 1. 1, 30. & 2. 2. Exod.
 11. That he preserves and Upholds all things
 Being, Neh. 9. 6. Heb. 1. 3 That He is the Supream
 Sovereign Lord and Owner of all Creatures,
 1. 10. 4. Psal. 24. 1.) and that in His Provi-
 dence He actually Rules, Governs, Orders all
 things concerning all Creatures, according to His
 Wise, Unerring Will & Pleasure, Psal. 103.
 & 135. 6. Eph. 1. 11.

Explication of the

What has been said, shows in some Measure *Who* and *What* that GOD is, whom we should take for our God. And as we should believe Him to be, such an One as His *Word* and *Works* declare Him to be; So, we should Remember GOD *Psal.* 20. 7. *Eccl.* 12. 1. Dwell much on His Perfections, and the manifestations He made of Himself, I say, in our *Meditations*, our serious deliberate *Thoughts*, we should dwell much on these things, *Psal* 63. 6. & 104. We should *Admire* and *Praise* GOD, for discoveries of His *Unsearchable Greatness*; Matchless Perfections, *Psal.* 96. 4. & 145. 3.

This should we own, acknowledge, and honour GOD with our *Understandings*. This Command also requires,

2. That we should own and honour GOD with our *Wills*. Thus we should do, in *Choosing* things that *Pleaze* Him, *Isai.* 56. 4. In *consenting* to his *Law* approving of it as *Holy, Just and Good* *Rom.* 7. 12, 16. We should heartily, universally and perpetually *Obeey* His *Preceptive will*. All that the Lord hath said, will we do, and be obedient. *Exod.* 7. *Eccl.* 12. 13. *Jer.* 11. 4. We should *Obeey* Him as our *Supream Lord, Lawgiver and Judge*, (*Isai.* 45. 22.) and therefore *Obeey* Him rather than Men, where their *Laws* are contrary to one another, *Acts* 5. 29. So, we should *quietly and patiently submit* and *yield up* our *Wills* to his *Will*; in all the chastenings of His holy *Providence*, *Rom* 12. 12. *Heb.* 12. 1. *2 Sam.* 15. 26. And firmly believing the *Truth* of His *Promises*; we should *Trust* in, *Depend* on His *meer Mercy* thro' the *Merits* of *Jesus Christ* for *Pardon* of *Sin*, *Peace* and *Reconciliation*.

Ten Commandments.

13

pleased Him, (1 Joh. 3. 23. Acts 10. 43 Rom. 5. 1, 9. 1 Joh. 1. 9.) Yea Indeed for all the good we need, for our Body or Soul, for Time or Eternity. Isa. 26. 4. Trust in the Lord forever, for in the Lord Jehovah is everlasting strength. So, Jer. 17. 7. Psal. 42. 11. Heb. 55. 22. Joh. 3. 16.

3. We should Own, Acknowledge and Honour God in our Affections. Therefore we should Grieve and Mourn for, Repent and turn from, all our Transgressions, whereby we have displeased and dishonoured Him. Testifying both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards Our Lord Jesus Christ, Acts 20. 21. God — now commandeth all Men every where to Repent, Acts 17. 30. & 3. 19. Ezek. 18. 30.

We should have an holy, filial Fear of God, so as not to offend Him, (Gen 39 9. Deut. 10. 12. Neh. 5. 15.) Fear His wrath and displeasure above all other evils or troubles (not fearing men that Kill the Body; but Him that can Destroy Soul and Body in Hell, Mat. 10. 28.) And therefore should Fear to Sin, for Sin exposeth to His Vengeance, Rom. 6. 23.

And because Sin is an evil and bitter thing, odious, (Isa. 59. 12.) and hateful to God, (Jer. 2. 19. & 44. 4.) Therefore we should Abhor this evil, (Rom. 12. 9.) and hate every false way, even vain Thoughts, and Psal. 119 113, 128) All manner of Sin whatsoever, in our selves and in others, whether secret or open. So we should strive against all Sin, Denying Ungodliness and Worldly Lusts, cleansing ourselves from all filthiness of Flesh and Spirit, Mortifying Inordinate Affections, evil Concupiscence, Covetousness, &c. Tit. 2. 12. 2 Cor. 7. 1. Col. 3. 5.

We

We should not think it enough to avoid gross outward Scandals, such as *Fornication, Drunkenness, Profaneness, Murders, &c.* but should most carefully and constantly strive to suppress or prevent, the first motions or stirrings in the Heart of *Unbelief, Pride, Envy, Unchastity, Covetousness, Revenge*, and every thing else that's contrary to God's Law; endeavour to serve and glorify God with our *Spirits*, (Rom. 1. 9. 1 Cor 6. 20) that our *Hearts* and the *Meditations* of them, may be *Sound in His Statutes*; and acceptable in His Sight, Psal. 19. 14. & 119. 80. If we seriously *Examine our selves by these Rules*, we can't but find our selves chargeable with *Imnumerable Deficiencies, Failings, short-comings* (how blameless ever in outward appearance before Men) which should move us to deep Humiliation, and steady application to Christ for Relief.

Again,

We should Love God, with all our *Heart, Mind and Strength*, Mark 12. 30. We should love Him chiefly, supremely, above all other Persons or Things whatsoever, whether *Wife, Child, Father, Mother, Sisters, Brethren*, or natural self, Deut. 6. 5. & 10. 12. Luke 14. 21. Matt. 10. 37. 39. So we should *Bless and Thank God* as the *Author of our Beings*, and all the *Benefits* or good things we ever received. *Bless the Lord O my Soul, and forget not all His Benefits*, Psal. 103. & 100. 3, 4. & 107. 15. 1 Thes. 5. 18. We should *Thank God*, for the future Blessings up in His Promises. *Thanks be to God, who giveth the Victory*, (viz, at the Resurrection, over Death) through our Lord Jesus Christ, 1 Cor. 15. 57. So we should *Delight and Rejoice in God*, as the supreme unchangeable Fountain, Author and Object of our happiness.

Ten Commandments. 15

grievousness. *Rejoice in the Lord always; and again
unke by Rejoice, Phil. 4. 4. Unto God, my exceeding Joy,
car. al. 43. 4. & 30. 5. & 37. 4. & 63. 3. We must
praise God for our exceeding great Reward, (Gen. 15. 1.)
Hear Lord is my portion saith my Soul, therefore will I
be in Him, Lam. 3. 24. We should desire and
after God, and the enjoyment of Him, as our
chief good. *Whom have I in Heaven but thee; and
there is none upon Earth, that I desire besides thee,
Psalm 73. 25. My Soul thirsteth for God, for the living
in Him, Psalm 42. 2.**

With Hearts thus disposed and affected, to the
Definitely glorious God,

We should in our Words and outward Acti-
own, acknowledge and glorify God as our
God. Therefore we should openly profess and
acknowledge Him to be our God, (Rom. 10. 10. Deut.
10. 17.) Join our selves to Him, in a perpetual Cove-
nant never to be forgotten, (Jer. 50. 5.) Chuse and
love to serve Him, (Josh. 24. 15, 21.) and
come to Him with purpose of Heart, Acts 11. 23.

We should speak highly, reverently, honoura-
of God; of the glorious Honour of His Majesty,
His wondrous Works; abundantly uttering the
praise of His great goodness, Psalm 145. 5, 7.
Lips should praise Him, our Glory should Sing
to Him, and not be silent, Psalm 63. 3. &
12. Our Tongues should speak for God,
Truths, Ways, Interest, People; and against
even every thing that provokes and disho-
nours Him.

We should seriously and solemnly *Worship* God,
by the Ways, Means, Ordinances which He
prescribes

prescribes to us. O Come let us Worship and
 down, let us kneel before the Lord our Maker, Ps. 95. 6. Thou shalt Worship the Lord thy God, and
 only shalt thou serve, Mat. 4. 10. We should Worship
 in all God's Ordinances and Commandments blameless, Luke 1. 6. We should Pray to God always,
 out ceasing, (Eph. 6. 18 1 Thes. 5. 17.) In
 thing by Prayer and Supplication, with Thanksgiving,
 we should make known our Requests to Him, Phil. 4.

We should willingly be at Charge and
 to Build Houses for God's Publick Worship, and
 maintain His Ministry and Ordinances, Hag. 1. 10, if
 1 Cor. 9. 14. Mal. 3. 8, 9. Thus we should
 nour the Lord with our Substance, Prov. 3. 9. In
 Word, we should be Holy in all manner of Con-
 fation, (1 Pet. 1. 15.) Be harmless, blameless,
 rebukable, (Phil. 2. 15.) Employing our Bodies
 Souls so as to glorify God, whether we Eat or Drink
 or whatever we do, (1 Cor. 6. 20 & 10. 31.) We
 ing worthy of God unto all pleasing, being fruitful
 in every good work, (Col. 1. 10.) Yea, we should
 be steadfast immovable, and always abounding in
 Work of the Lord, 1 Cor. 15. 58.

What I have thus offered, may in some measure
 show unto us, what the First Commandment
 requires of us. Therefore we Sin against, or
 this Commandment, if we deny or disbelieve the
 of God, (Psal. 14. 1. Eph. 2. 12.) or the
 or oneness of the Divine Being, (for there
 but one God, Mark 12. 32. 1 Cor. 8. 5, 6.)
 the Trinity of the Divine Persons in the Godhead
 or any one of them, whether Father, Son or
 Ghost, (1 Joh. 2. 22. & 5. 7.) Or any of
 Divine Perfections or Attributes, such as
 Eternity

Ten Commandments. 17

Unity, Immortality, (1 Tim. 1. 17.) Immensity,
His being Infinite, Unsearchable, Incomprehen-
sible in His Being and glorious Excellencies,
(Job 11. 7. Rom. 11. 33.) or His Immutability or
Inchangibleness, (Mal. 3. 6.) Or His Infinite
Knowledge & Wisdom, (Psal. 94. 7. & 147. 5. Rom.
11. 33.) Power, (Psal. 78. 19. 2 King. 7. 2.)
Righteousness, Justice, Righteousness, (Mal. 2. 17. Psal.
4. 21. & 10. 11. Zeph. 1. 12. Ezek. 18. 25.)
Truth and
Faithfulness, Numb. 23. 19.

and
g. 10. if we Deny or Disbelieve, or indeed Suspect
Doubt of, the Truth of Divine sayings; of any
Scripture Doctrines about the Person, Natures,
Consists of Christ, or indeed any other Scripture
doctrines whatsoever; we therein grievously
offend against God, carrying it as if He were
or Doubt and not to be believ'd or trusted, 1 Joh.
) W. Psal. 78. 21, 22. It's a breach of this
first Command, to despair of finding Mercy with
Him in the way that He prescribes (they said,
there is no Hope, Jer. 18. 12.) and also to Pre-
sume on His favour, while we allow our selves
in our known wickedness, Jer. 7. 9, 10. Both Pre-
sumption and Despair, do provoke God. We break
the Command, if we do not heartily and fin-
gely Repent of Sin, and Believe in Christ Jesus,
(the Acts 3. 19. 1 Joh. 3. 23.) taking Him in all
the Offices as Prophet, Priest and King.

So we break it,
(5, 6.) if we don't make God the Object of our Su-
pernatural Love, (Mark 12. 30.) Holy Fear, Deut.
Son of 2. Desire, Psal. 73. 25. Trust, and Confidence,
any of 26. 4. 1 Pet. 5. 7.) Joy and Delight, Phil.
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If we do not heartily *Pray* to Him, for all benefits we need; and *Thank* and *Praise* Him for all the benefits we receive, (Phil. 4. 6. 1 Thes. 5. 18.) we then break this Commandment.

And so we do,

If we *Neglect* to Worship God, in all the w
and Ordinances He has appointed, *Mat* 4th 10
28 19, 20.

We break this Command, if we're *Discom*
and Muzzling, at the afflictive dispensations
God's Spotless Providence, (1 Cor. 10. 10.)
disregard Afflictions, as if God did not send th
(1 Sam. 6. 9.) or as tho' they were scarce w
thy to be minded; this is practically to *den*
despise the unerring Providence of God, *Heb.*
5. Hos. 7. 9. Mic. 6. 9. Isa. 26. 11.

We break this Command, when we have chief Love to, or Trust in, our selves, or any Creatures or Creature enjoyments; whether *Riches* (Jam. 4. 4. Psal. 52. 7.) or *Honours*, (Joh. 12. or *Sensual Pleasures*, 2 Tim. 3. 4. Rom. 1. Phil. 3. 19. Or when we have too great dependence on *Means* to accomplish what we desire and aim at; neglecting God in the matter. *Isaiah* describes *the Man that Trusteth in Man, and maketh his Arm, and whose Heart departeth from the Lord*. 17. 5. Isa. 30. 1, 2. Or when we ascribe too much to *Means*, and little or nothing to God, in the Success or benefits obtained; as tho' we were most beholden to the *Skill, Power and Efficacy of Means*. Hab. 1. 16. Psal. 127. 1. with Dan. 4. 30. 7. 2.

Those break this Command, who Worship
False gods, Idols, the Sun, Moon, Stars, Devils, &c. and have
4. 19. Psal. 106. 36, 37. Acts 19. 27, 35. Rom. Ca
20. And those who ascribe to Creatures, what is due to God, as

Ten Commandments.

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liar to God, as the Fore-knowledge of contin-
ent events; and so will seek to the Devil, or
of his Instruments, Fortune-tellers, Magicians,
ologers, &c. to Know what shall come to pass,
to discover Secret or Lost things, or to
vent the evils they fear and confer the bene-
they desire, *Isai.* 47. 11 — 14. The using of
ms, Amulets, &c. to keep off feared evils, is
rary to this Command.

hose break this Command, who tho' they
Worship to the true God, yet pay it also to
ers besides Him. That swear by the Lord, and that
y by Malcham, *Zeph.* 1. 5. 2 *King.* 17. 33. &
ng. 18. 21.

's a breach of this first Command therefore,
Worship or Pray to, the Virgin Mary, or any of
Saints, or of the Holy Angels, *Col.* 2. 18. *Rev.*
8, 9. *Acts* 10. 25, 26. & 12. 22. & 14. 13,

we break this Command, so far as we disobey
(*Jer.* 11. 4.) allow our selves in any known
Open or Secret, of Omission or Commission;
so far as we prompt others to Sin; or to
t in Sin either in our selves or others.
e are some, and but some hints Instead of
which might have been given, shewing
Persons break this Commandment.

rely then if we rightly consider, we can't
see that we are great Sinners. If we have
free from gross Outward Scandals, yet how
have we Sinned by *Sinful Silence*, not speaking
oods Glorious Attributes and Works, as we
d have done: in not speaking for God, for His
h, Cause, Interest, and against Vice & Wick-
s, as we should have done? How often

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have

have we Omitted and Neglected Gods Worship in Publick, in our Families, or Closets, where should we have Ingaged in it? And when should we have Ingag'd in Gods Worship, how Formal, Hypocritical, Dead, Dull, Cold have our hearts often been? While we have pretended to honour him with our Lips, have not our hearts been far from him, going after our Covetousness or other Lusts? *Isai. 29. 13. Ezek. 33. 31.* How very deficient have we been, as to the great Duty of frequently, seriously, delightfully and joyfully *Meditating* on the Glorious Nature and Perfections of the ever blessed GOD? How often have we doubted of the Being of GOD, or of His Knowledge, Power, Holiness, grace, Goodness, and readiness to help, of the Truth of His Promises or Threatenings? How often has the careless, negligent temper of our Souls practically said there is no GOD; or deny'd the withheld the Service and Glory due unto Him. Alas, *Who can understand his Errors?* Our Sins of Omission and Commission, are more in number than the hairs of our heads; they're innumerable many, they can't be reckon'd in order by us, tho' they can be by God who searches the hearts and tries the reins of the Children of Men.

The consideration of what has been said,

1. Should deeply humble us for our Sins. O how mean, base and vile are we, that have practically neglected, despis'd, contemned, disobey'd GOD as we have done; even the infinitely perfect and glorious GOD, who has created us, preserves us, loads us daily with His mercies.

Ten Commandments.

19

fits, gives us all the good things we receive,
 and has given CHRIST to die for our Salva-
 tion, and freely offers this Salvation to us ?
 Surely we should be fill'd with holy shame and
 trembling, with the greatest Self-judging, Self-
 condemning, Self-loathing and Self-abhorning for
 our Sins, Ezek. 36. 31, 32.

It should fully convince us, of the Impossibility
 of being Justified by our own works. None can
 be Justified by their own works, unless those
 Works of theirs are perfectly holy, exactly, com-
 ingly, universally such for Matter and Man-
 as Gods Law requires them to be. And there
 is not such a Just man upon earth, that doeth good
 and sinneth not, Eccl. 7. 20. 1 Joh. 1. 8. All the
 world are Guilty before God —. Therefore by
 the deeds of the Law, there shall no flesh be Justified
 in his sight — for all have sinned and come short
 of the glory of God, Rom. 3. 19, 20, 23.

It should fully convince us of the Infinite
 Love and Grace of God, in giving his only begotten
 Son to die for the Saving of Sinners. GOD com-
 mendeth His Love to us, in that while we were
 Sinners Christ died for us, Rom. 5. 6. Joh.
 3. 16. God is rich in mercy, for his great love
 unto us with which he loved us, Eph 2. 4. Infinite and Un-
 parallel is the Love of Christ, that He should
 give himself a sacrifice for us, and wash us from our
 iniquity in his blood; bearing the curse which we de-
 served, to deliver us from the curse of the law,
 Gal. 3. 13. Our Hearts and
 mouths should be fill'd with Love, Admiration,
 Praise and Thanksgiving, for this amazing Di-
 vine Love and Grace manifested to Sinful Men,
 103. 1 — 3.

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4. *It should show us, the absolute need we have of Regenerating Sanctifying Grace.* The Injoyment of God (His Favour and Kindness) is our Happiness, (Psal. 30. 5. & 63. 3.) but what fellow hath Righteousness, with Unrighteousness? And what communion hath light with darkness? 2 Cor. 6. 14. Without purity of heart, without holiness no man shall see the Lord, Mat. 5. 8. Heb. 12. 14. We as we're born Sinners, (Psal. 51. 5.) full of Original Sin, have carnal minds that are enmity against God, (Rom. 8. 7.) Hearts deceitful above all things and desperately wicked, (Jer. 17. 9.) Even wicked hearts which are a corrupt fountain, from whence all our Actual Transgressions do proceed, Mat. 15. 19, 20. It's absolutely necessary therefore, that these Sinful Hearts of ours should be changed, renewed, have the washing of Regeneration and the renewing of the Holy Ghost, (Tit. 3. 5.) be born of the Spirit, made a good Treasure, (Mat. 12. 35.) in order to our bringing forth good Fruits of Evangelical Obedience, and of our Pleasing & Injoying of God. Rom. 8. 8. Heb. 11. 6. *Except a man be born again, he cannot see the Kingdom of God,* Joh. 3. 3.

5. *It should show us, the absolute necessity of Christ's Righteousness for our Justification.* We are so sinful by Nature and Practice, that it's utterly impossible, that our own Imperfect righteousness and performances should Justify us (as was observ'd before) but Christ has wrought out a perfect compleat Righteousness, He had no sin, was never guilty of any, (1 Pet. 2. 22.) He was perfectly, exactly Obedient even unto death, (Phil. 2. 8.) and also bare the Penalty and Curse of

Ten Commandments.

21

the Law, Instead of Sinners that they might
 eape it, Gal. 3. 13. This perfect Righteousness
 of Christ, is imputed to all them that believe,
 Rom. 4. 22, 24. & 3. 22. We must Submit to this
 Righteousness of God, (Rom. 10. 3.) receive it by
 faith, (Rom. 4. 5, 6.) else we cannot possibly
 be Justified or Saved. He that believes not is
 condemn'd already, (Joh. 3. 18.) and if he con-
 tinues Unbelieving he shall be damned, Mark
 of 16. Christ must be, The Lord our Righteousness,
 1 Cor. 1. 30. (Rom. 23. 6.) and we made Righteous by his Obe-
 dience, (Rom. 5. 19.) and be made the Righteous-
 ness of God in him, (2 Cor. 5. 21.) else we can't
 be made happy. Let us therefore have no de-
 fiance on any works of our own, have no
 confidence in the flesh; but when we have done
 our best, count our selves Unprofitable Servants,
 (Eph. 17. 10.) and count all things but loss and
 the gaine, that we may win Christ, and be found in
 spirit, having his Righteousness by faith, Phil. 3. 8, 9.

It should show us, that 'tis only thro' Christ
 that our best performances can find acceptance with
 God. Our Inability to keep Gods Law, does not
 take our Obligation to do it. It's our Indis-
 pensible duty, exactly and compleatly to comply
 with and conform to Gods Preceptive Will, at
 all times and in all things (else the not doing
 would not be Sin) but our best performan-
 ces fall so far short of such a conformity, that
 they can't possibly be pleasing and acceptable
 to God, but only in and thro' Christ 1 Pet. 2.
 — To offer up spiritual Sacrifices, acceptable to
 God through Jesus Christ, Phil. 1. 11. Being filled
 with the fruits of righteousness, which are by Jesus Christ
 to the Praise and Glory of God.

7 *It's owing to Divine Grace, that any thing we can find acceptance with God. Of our selves are without strength, (Rom. 5. 6) not sufficient in our selves to think any thing as of our selves, (2 Cor. 3. 5) We can do nothing with a true and honest heart, sincerely and uprightly aiming at God's Glory, without the help of Sovereign Grace. It is God that worketh in us both to will and to do of his own good pleasure, Phil. 2. 13. God of his own will must beget us, (Jam. 1. 18.) make our hearts good by His Spirit of Grace, Create us in Christ Jesus; else we can't bring forth good fruits, or good works, (Mat. 12. 35. Eph. 2. 10.) and we're thus renew'd, and assisted by Divine Grace to sincerely to Obey God; our Obedience is lame, deficient, imperfect, that it's only thro' the Merits and Intercession of Christ, that the lame becomes acceptable to God, 1 Pet. 2. 5. It's thro' Christ we derive Grace to perform Sincerities, (Joh. 15. 5.) and thro' Christ alone that the lame can find acceptance with God. Oh how highly should we prize and value Christ! He should be all in all unto us; and whatever we do in word or deed, it should be done in his Name, 1 Cor. 3. 11, 17. Both our doing duty sincerely, and being accepted in it; is wholly owing to Sovereign Grace thro' Christ.*

8 *We should be patient under all our Tribulations. Rom. 12. 12. For being so sinful as we are, our punishments and afflictions are less than our Iniquities deserve, Ezra 9. 13. Therefore we never have reason to Complain or Murnur, Lam. 3. 1. 1 Cor. 10. 10.*

THE

Second Commandment.

Exod. 20. Thou shalt not make unto thee
 any graven Image, or any like-
 ness of any thing that is in Hea-
 ven above, or that is in the Earth beneath,
 or that is in the water under the Earth. Thou
 shalt not bow down thy self to them, nor serve
 them; for I the Lord thy God am a Jealous
 God, visiting the Iniquities of the Fa-
 thers, upon the Children, unto the third and
 fourth Generation of them that hate me;
 shewing mercy unto thousands of them
 that love me, and keep my Commandments.

WE may here consider (1.) The Sin forbid-
 den, and so, the contrary Duty required.
 (2.) The Arguments or Considerations to enforce Obe-
 dience to this Commandment.

The Sin forbidden, and so, the contrary Duty re-
 quired. The Sin forbidden is, the making to our selves
 any graven Image, or likeness of any thing in Hea-
 ven, Earth, or Sea; and the bowing down to, or
 serving them. This Command does not forbid,
 the making of Images or Pictures for any common
 use, or Ornament; Solomon made Lions (the fi-
 gures of such Animals) and plac'd them at the
 sides of his Throne, 1 King. 10. 19, 20.

But

But we must not make any Images or Pictures, Means of Religious Worship ; to bow down to them or Serve them. The Image or likeness of God, Gen. 1. 26. Col. 3. 10 signify the Faculties or Qualities of the Soul ; and not any external material representation. GOD is a Spiritual, incorruptible, Infinite Being ; and so can't be properly represented by any Material Image or Figure. To whom then will ye liken God ? or what likeness will ye compare unto him ? Isai. 40. & 46. 5. We ought not to think, that the God is like to Gold, or Silver, or Stone graven by man's hand and man's device, Acts 17. 29. Therefore it is for the Vain, Darkened, Foolish hearts of Men ; they have made Images or Figures (as they pretended) of the Divine Being ; as Means or Objects of Religious Worship, Rom. 1. 21 — As the First Command, confines Religious Worship to the living and true GOD, requiring should be paid to Him, and forbidding the payment of it to any other Object ; so the second Command forbids all false Mediums, or Methods of Worship. And those are false Means of Worship, which our selves (or other Men) Invent. It's Thou shalt not make to thy self any Graven Image, &c we must not use our Inventions, but observe God's Institutions, in matters of Religious Worship. It's Idolatry, stupid, sottish folly and madness to pay Religious Worship to false Objects, to those that are no gods, that can't deliver those who trust in them, Psal. 115. 4 — 8. Hab. 2. 18. Some have paid worship to dumb Idols, Idols, and to Devils, Deut. 32. 17. Rev. 9. 20. So this Idolatry to use any Images or Pictures as Means of paying Worship to the true God. When the Jews made the Golden Calf, they pretended thro

Ten Commandments. 25

Medium or Representation, to Worship the true God
 who had brought them out of *Ægypt* even be-
 fore the Calf was made, *Exod.* 32. 4, 5. Yet in
 so doing thus, GOD Himself charges them
 with corrupting themselves, and with worshipping it,
 in the Calf it self, *v.* 7, 8. They made a calf in
 those days, and offered sacrifices to the Idol, *Acts* 7.
Neh. 9. 18. So, *Psal.* 106. 19, 20. They made
 a calf in *Horeb*, and worshipped the Molten Image.
 As they changed their glory into the similitude of an
 beast that eateth grass. Even that great Idolater *Je-*
hoozabab (that made Israel to Sin) made Golden
 Images, pretending thereby to worship God that
 brought them out of *Ægypt*, *1 King.* 12. 28. Yet
 he was charg'd with Sacrificing to the Calves, *v.* 32.
 That whatever Men pretend, of worshipping
 the true God, terminating their worship on Him,
 and through the Images they make use of; yet
 in they are really Idolaters, *1 Cor.* 10. 7. For
 to Invent, or make Images for, or use them in
 Religious Worship; is forbidden by God in this
 Commandment, and is hateful to Him, *Rev.* 26.
Deut. 16. 22. Yea those guilty of Secret Idol-
 atry lie open to his Curse, *Deut.* 27. 15. This
 Command therefore forbids, Mens Inventing, Ma-
 king, Using, Observing any Means of Divine Wor-
 ship, which God Himself has not appointed. Mens
 Religious Worship, (that of their own devising) is abo-
 minable to God, *Col.* 2. 23. He says, *Mat.* 15. 9.
 They do they worship me, teaching for doctrines the
 Commandments of men.

So this Second Command, forbids Mediums or
 Methods of Religious Worship, Invented by Men;
 and requires a diligent observing those Means and
 Ordinances appointed by God. *Mat.* 28. 20. Teach-
 ing

ing them to observe all things whatsoever I have commanded you. It's said of Zecharias and Elizabeth Luke 1. 6. They were both Righteous before walking in all the Ordinances and Commandments the Lord blameless. They would not have been blameless, but very blameworthy, if they had walked in all the Ordinances and Commandments the Lord. Under the Old Testament God required the Offering of Sacrifices, (Heb. 11.) He appointed Circumcision, (Gen. 17. chap.) The Passover, (Exod. 12 chap.) The Offering of distinct Sacrifices on the beginnings of their Months or New Moons (as well as on sundry other occasions) Numb. 28, 11. Blowing of Trumpets such and such times, (Numb. 10. 8 — 10. 81. 3.) The general Convention (or Assembly) of the Males of Israel for Divine Worship times every Year, (Exod. 23. 14, 17. Deut. 16. 2 Chron. 8. 13.) besides their more parts of Weekly Worship, such as hearing Word, Prayer, Singing Psalms, &c. So under the New Testament, God requires we Assemble together for Religious Worship (Heb. 10. 25) Praying, Hearing His Word, (1 Cor. 14. 26. 1 Tim. 4. 2.) Singing Psalms, (Col. 3. 16.) We should also be Baptized, (Mat. 28. 19.) Baptizing them in the Name of the Father, and of the Son and of the Holy Ghost. We should likewise attend on the Lord's Supper, (1 Cor. 11. 23.) This do in Remembrance of Me. So, the Discipline which God has appointed for the Church of souls, and vindicating our true and pure Religion, as Rebuking, (1 Tim. 5. 20) Admonishing, (Tit. 3. 10.) Excommunicating, 1 Cor. 5. 11. Should be carefully observed, and submitted

Ten Commandments.

27

those therefore Offend against this Second Commandment, by way of Omission,

who neglect in a stated constant way to Read God's Word, or (if able) to Assemble for God's publick Worship, such as Prayer, Hearing God's Word, Singing Psalms; those also who neglect Baptism themselves or Children, and those who neglect the Lords Supper, or come to it Ignorantly, not knowing the Lords Body; but to satisfy their hum. Cor. 11. 29, 34. Or come to any of the ordinances in a formal, customary, careless manner: those also who continue obstinate in vile Errors and Heresies, notwithstanding proper Methods used for their healing.

those Offend against this Command by way of Commission,

who invent, make or use Images, Pictures or any other Mediums or Means of Religious Worship, not appointed by God Himself. Thus the Papists make, using, bowing down to, Crucifixes, Images, &c. as a means of Religious Worship. They do, in teaching that Bread and Wine in the Lords Supper are Transubstantiated (or changed) into the real Body and Blood of Christ, and treating them as such. This Doctrine is directly contrary to the Scriptures, and to the Evidence or Testimony of our Senses, and greatly promotes vile Idolatry. They offend, also in taking away the Lords Supper from the Laity (or common People) allowing them only the Bread in that Sacrament. They offend in their Pilgrimages, Processions, Crossings, &c. which they Professedly manage,

manage, as things of a Religious Nature ; God has not Commanded them.

Those offend who use *Spittle, Oyl, Cream* any such thing in *Water*, for the *Baptizing* Persons ; and those who purposely use *Unchristian* other *uninstituted Rites* in *Ordaining* Persons to *Work of the Gospel Ministry* ; *Fasting, Prayer, Imposition of the hands of the Presbitery*, and solemn *Congreges* agreeable to the Nature of the *Work*, be all that the Scripture recommends in this matter.

Acts 13. 3. 1 Tim. 4. 14 — 16. 2 Tim. 1. 6.

Those also offend against this Command,

Institute *Offices* or *Officers* for the carrying on Religious *Worship* in the Church of God, which God Himself has not appointed ; thus *Jeremias* Signed, 1 Kings 12. 31. Under the New Testament (besides those who were *Extraordinary Temporary*) there are no *Officers* in Christ's Church by His appointment, but *Bishops* and *Deacons* (Phil. 1. 1.) the former of these being called by various Names, as *Elders*, (Tit. 1. 5.) *Pastors*, *Teachers*, &c. Eph. 4. 11.

Those offend also, who *Abhor* or *Scoff* at any part of God's *Instituted Worship*, 2 Chron. 36. 16. And those who are so *Vicious* in *Sacred Offices*, as to render Religious matters *Ridiculous* to any who are *abhorred* by them, 1 Sam. 2. 17. It's probable that many *Ministers* have great loads of sin lying on them on this Account. Those who withhold or deny *Ordinances* to, those qualified as the Scripture directs ; for *Stewards* show *Faithful*, 1 Cor. 4. 2 And those likewise who dispense the *Sacraments*, to such as according to Scripture are evidently *unfit* for them ; for there should be put between *Clean* and *Unclean* Lev. 10. 10. Ezek. 22. 26. & 44. 23.

Ten Commandments. 29

those offend, who make those things *Terms* or *Conditions* of Communion in God's Worship or Ordinances, which God Himself has not made so-

those also, whose *Disrespectful carriage to Gos-*
Ministers, and backwardness to Support and
 maintain them; tend to discourage them from
 constant, faithful discharge of their Office.
 who practically strive to stop the *Treaty of Peace*,
 which God would have manag'd between Him
 and Sinners. Let us *Examine* our selves then; so
 far as we have *Invented, made, us'd, Images, Pictures*
 or indeed any Mediums or Methods of Religi-
 ous Worship, not appointed by God, so far we
 have Sinned. If we have by example or other
 means Inconrag'd Others to do so, therein we have
 Sinned. If we have not in a stated constant
 manner (as we have had Opportunity) worship'd
 God in the *Ways, Means, Ordinances* of His ap-
 pointedment; so far we've Sinned in neglecting
 His worship: we've Sinned also, if we have been formal,
 cold, customary in Religious Performances.
 If as by our example or otherwise, we have
 encourag'd Ministers or Private Neighbours, from
 neglecting of, and promoting, the holy
 worship of God, so far we have Sinned. If our
 hearts have not *Profitted*, and advanc'd in Holiness
 by attending on Ordinances; herein we've
 Sinned, and practically reproach'd Gods Institu-
 tion as not advantagious, *Mal. 3. 14*. If we
 do not diligently Examine our own Hearts
 and consciences, in such Matters as these; we
 doubtless find, much reason to be deeply
 grieved before God, and to fly to the blood
 of Christ for Pardon. Have we not had *Idols in*
 our hearts, *stumbling blocks of Iniquity*, for which

our hearts should be broken and penitent? *Exod.* 14. 3, 7. We may nextly observe,

2. *The Arguments or Considerations, to Inforce Obedience to this Commandment. viz.*

1. *That God is the Lord.* He that gives this Precept is the Lord God, (an Everliving, Almighty Being, the Creator, Upholder, Owner and Governour of all Creatures. Therefore He hath absolute right and authority, to give what Laws and Rules He pleaseth about His Own Works) (*Jer.* 11. 4. *Mat.* 28. 19, 20.) and is Infinite able to reward or punish Persons, according to they obey or disobey Him, *Deut.* 32. 39. 3. 10, 11.

2. *That He is the God of His Visible Professing People.* The Lord thy God He takes them for His People, they take and avouch Him to be their God to walk in His ways and Obey Him, *Deut.* 17, 18.

3. *That this God is a Jealous God.* This second Command, seems to represent God as a Jealous God His People, as in a Marriage Covenant, *Jer.* 3. 14. *Hos.* 2. 19, 20. Their duty is set forth by Love (chaste and true) and Obedience. viz. *Love me and keep my Commandments.* Their obedience is set forth by Hatred (viz. to the first and fourth Generation of them that hate God and Idolatry, is hatred of God) and committed Whoredom and Adultery, *Jer.* 3. 9. *Ezek.* 16. 17. the Children of Idolaters, are call'd the Children of Whoredoms, *Hos.* 2. 4. God's resentment of this sin (anger for) this hatred and Idolatry; is represented by Jealousy. The Lord, whose Name is Jealous, is a Jealous God, *Exod.* 34. 14. *Prov.* 6. 32. Jealousy is the rage of a Man; therefore

Ten Commandments.

31

spare in the day of vengeance. Speaking after manner of Men, God is *Jealous, Angry, wrok'd, Imag'd*, when His People pollute His worship, by their own Inventions & Idolatries.

God will visit, (that is Punish, Exod 32.34) Iniquities of the Fathers upon the Children, to third and fourth Generation, of them that show hatred of Him by their Idolatries. Parents live to see their Children or Posterity, to third or fourth Generation, (Job 42. 16.) and the punishments on such Children, are at least way of Sympathy a punishment on themselves. Immediate Death, is not the punishment here meant; for if the first or second Generation be cut off, there would be no third or fourth succeed. Indeed every Sin deserves death, (Gen. 6. 23.) and tho' God does not ordinarily send death on Children, for the Sins of their Parents, (Jer. 31. 30 Ezek. 18. 4. 17.) yet He may on occasion (without any Injustice) from such to bring trouble and affliction on their Children; and especially when Children Imitate the detestable practices of their Parents, as they very often do, Jer. 44 9, 11, 17, 21, 22.

God will shew Mercy to thousands (whether of one or Generations) of them that love Him and keep His Commandments. Our Love to God, should make us keep His Commands, (and particularly about Instituted worship) what He does Command and Promise to such is, Mercy, Neh. 1. 5. 9. 4. And such Mercy He'll show from Age to Age, from Parents to Children, to such that love and obey Him. Deut. 7. 9. Know therefore that the Lord thy God, he is God, the faithful

God; which keepeth covenant and mercy with
that love him, and keep his commandments, to a
sand Generations. From what has been offer'd
to this Second Commandment, we may Infer
few things, viz.

1. We should strictly adhere to divine rules
matters of Divine worship. Divine Prescriptions
not humane Inventions, are the only rule
Divine Worship. What thingsoever I command
you, observe to do it: thou shalt not add thereto
nor diminish from it, Deut. 12. 32. Rev. 22. 18.
For see, saith he, that thou make all things
according to the pattern shewed to thee in the Mount
Heb. 8. 5 We must betake our selves to
Law and Testimony, as our rule and measure
Isai. 8. 20. Add thou not to his words, lest he
prove thee, and thou be found a liar, Prov. 30.
If Men would impose on us, their Inventions
in matters of Religious Worship; saying, *What*
has God forbidden these or those things we use
We may very well vindicate our refusal
saying, *Where has God required these things?*
He slew Nadab and Abihu, for offering that
which he commanded them not, Lev. 10. 1, 2
not commanding it, rendred it Sinful for them
to do it. GOD condemns His People for man
of Worship, not appointed by Himself, sa
Which I commanded not, nor spake it, neither came it
into my mind, Jer. 19. 5. & 2. 31. & 32. 35.
if any say, Ecclesiastical Rulers should be obedient
(Heb. 13. 17.) and they require these and
humane Inventions; its easy to reply, they're
ambassadors, (2 Cor. 5. 20.) and therefore must
to their Instructions. Their charge is, to
the word, (2 Tim. 4. 2.) that is, the word of
Nor will their commission bear them

Ten Commandments. 33

Nothing Men to observe any thing in Matters
 a Religion ; but what Christ has commanded, Mat.
 23. 19, 20. Paul receiv'd of the Lord, what he
 Infight and requir'd in matters of Religion.
 1 Cor. 11. 23. Tho' all matters of Religion should
 be manag'd decently and in order, (1 Cor. 14. 40.)
 this Impowers not Men to Invent or Impose,
 rules they think decent and orderly in worship ;
 but only requires a decent orderly managing,
 and that God Himself requires in matters of Religion
 2. 18. **Worship** Neither the Opinion or Example
 of our Fore-fathers, 1 Pet. 1. 18. Psal. 78. 8 nor
 the Practice or Commands of other Men, Deut. 12.
 to Col 2. 18—22. are sufficient to warrant any
 manag in Religious Worship, which agrees not
 with the Word of God.

Convent Means or Incentives to Idolatry, should not be
 ing, but Discountenanced. Exod. 23. 24. Thou
 shalt not bow down to their gods, nor serve them, nor
 refuse their works ; but thou shalt utterly over-
 throw them, and quite break down their Images.
 2. 7 5. Ye shall destroy their Altars, and break
 down their Images, and cut down their Groves, and
 for their graven Images with fire, v. 25. Exod. 32. 20.
 for malice, 2 Chron. 31. 1. 2 King. 23. 6 — 19.
 self, 19. 19.

Neither should we have in our Houses, any Pictures
 2. 35. Images of the Lord Jesus Christ ; they can't
 be His Divine Nature, nor His Body neither
 He and now glorified: if they don't move Devotion,
 they're useless ; if they do, they're directly con-
 trary to this Commandment. We simply con-
 sider any delineating of God, or the God-head,
 the word of Trinity, such as some have upon their Build-
 ings, or Books, like a Sun shining with beams,

and the Lords Name, *Jehovah*, in it, or any other way. This is most abominable to see, and a heinous wronging of Gods Majesty. *Durham*

3. Christians should not Marry with Idolaters, thereby they're drawn to Sin like them. *Deut.*

4. Neither shalt thou make Marriages with them. Daughter thou shalt not give to his Son; nor shalt thou take to thy Son. For they will turn away thy Son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. *2 Kings 17. 14.*

6. *14. Rev. 8. 4.*

4. To neglect Gods Instituted worship, does expose us to divine Judgments. Moses had like to have lost his Life for this, *Exod. 4. 24, 25.* Let us be diligent in our worship, and Sacrifice to the Lord our God; lest he visit us with Pestilence or with the Sword,

5. 3. See also, *Numb. 9. 13. 2 Chron. 29. 7-10. Zech. 14. 17.* Let those who neglect Baptism, the Lords Supper, or any of Gods Ordinances seriously consider these things.

5. We should Endeavour rightly to Understand the meaning of Gods Ordinances, that so we may attend them. *Exod. 12. 26. What mean you in this service? GOD is to be sought after a due manner. 1 Chron. 15. 13. Therefore persons should examine themselves, (1 Cor. 11. 28.) that they may understand the nature, end, use and meaning of Gods Ordinances; particularly the Sacrament of Baptism and the Lords Supper.*

6. Inasmuch as Gods pure Worship should be upheld, therefore Gospel-Ministers (who are

Ten Commandments. 35

ny of pal Leaders and Administrators therein) should
and Supported and Maintained, 1 Cor. 9. 14. So hath
the Lord ordained, that they who preach the Gospel
ould live of the Gospel, Gal. 6. 6.

7. When persons are Idolatrous and corrupt Gods
worship, they take a ready way to bring terrible Judg-
; on themselves and their Posterity. Therefore
they desire of their own and of their Childrens Wel-
they should move them to worship God as He
e Lord directs. Observe and hear all these words which I
y. Command thee, that it may go well with thee, and
th thy Children after thee for ever ; when thou
est that which is good and right in the sight of
does the Lord thy God, Deut. 12. 28. & 4. 40.

T H E

Third Commandment.

10. Thou shalt not take the Name of
the Lord thy God in vain ; for
the Lord will not hold him guilt-
less, that taketh his Name in
vain.

WE may here consider, (1) What's meant by
Gods Name. (2) What's meant by taking
Name in vain. (3) What's meant by Gods
holding them guiltless who do so.

What's meant by God's Name. Persons and
Things,

Things, are commonly known by their Names, and by their Names, are distinguish'd from other Persons and Things, which are not the same. Therefore in general, Gods Name may here signify, any thing whereby He does manifest or cover Himself; or whereby He is distinguish'd from other Persons or Things. And proclaiming the Name of the Lord—the Lord, the Lord merciful, &c. *Exod. 34. 5, 6. That thou mayst call this glorious and fearful Name, the Lord thy God. Deut. 28. 58. GOD may be known by His Name, Jehovab, Jah, &c. His Titles, the God of Abraham, Isaac, Jacob: King of Kings and Lord of Lords: Lord of Saints, Exod. 3. 6. 1 Tim. 6. 15. Rev. 19. 1.* So, the Father, Shepherd, Fortress, Redeemer, Saviour, Comforter of His People; the Lord, the giver and Judge of all. By His Attributes, Eternity, Immensity, Immutability in His Wisdom, Holiness, Goodness and Truth. By His Ordinances of Worship, as Prayer, Hearing his Word, the Sacraments, viz. Baptism, and the Lords Supper. His Word, the holy Scriptures, wherein He publicly declares to us *Who and What He is*; that there's none like Him, nor any that can be compared with Him. By His Works, of Creation and common Providence, *Neh. 9. 6. The Lord is known by the Judgments which he executeth, Job 9. 16.* By His works of Redeeming, Converting, Sanctifying, Saving Grace thro' Jesus Christ, *Lord. 2 Cor. 5. 19. That God was in Christ reconciling the world unto himself. Whosoever believeth in him, shall not perish, but shall have everlasting life, Joh. 3. 16.* Having given these hints about God's Name; let's consider,

1. What's meant by taking his Name in

Ten Commandments. 37

Named here I shall say something, both *Negatively* and *Affirmatively*; shewing briefly both what's forbidden, and what's *Implicitly* required, in this, not to take Gods Name in vain.

Negatively, we should not take Gods Name in vain, that is,

We should not so much as *think*, or *esteem* lightly or meanly of God; or of any manifestation He makes of Himself. Israel Sinned, in *lightly esteeming the rock of their Salvation*, Deut.

15. We should not so much as *think*, that God is like our selves, (Psal. 50. 21.) or like Gold, Silver, or any stupid senseless matter, Acts 17. 29. We should not *think* or *believe* any thing contrary to what his Word and Works attribute to him.

We should not *Speak* of God, His Attributes, Ordinances, or Works; with an air of levity, vanity, and, therefore, of frothiness. We should not allow our names in a customary manner, without any Serious or proper occasion, to say, O God, O Lord bless me, God forgive me, &c. Psal. 139. They speak against thee wickedly, thine enemies thy Name in vain.

We should not speak meanly, of Serving of God. 3. 14. Ye have said, it is vain to serve God: what profit is it, that we have kept his Ordinances? So, Mal. 1. 12, 13. Isai. 58. 3.

We should not speak *Scoffingly*, or *Reproachfully* of God, His Word, Worship, or any thing peculiarly appertains to Him. Whom hast thou reproached and blasphemed? 2 King. 19. 22.

37. 23. The word of the Lord, is unto them a reproach. Jer. 6. 10. Behold, they say unto me, where is the word of the Lord? let it come now, Jer. 17. 15.

3. 4.

5. We

5. We should not wrest the Scriptures, nor use them to sinful purposes. Jer. 23. 33, 36. —

have perverted the words of the living God. 2. 3. 16. Which they that are unlearned and unskilful wrest, as they do the other Scriptures. We should use the Scriptures in Fests, Banters, or divers Meriments, (Eph. 5. 4) They were given for other purposes, Psal. 78. 5 — 7. When we apply Scripture to Serve some Sinful purposes, then act like the Devil, Mat. 4. 6.

6. We should not misapply (to our selves or others) the promises or threatenings of God. Ye pollute me among my people, for handsfull of leaven, and for pieces of bread ; to slay the souls which should not die, and to save the souls alive which should not live — With lies, ye have made the hearts of the righteous sad, whom I have not troubled ; and strengthened the hands of the wicked, that should not return from his wicked way, by promising him life, Ezek. 13. 19, 22.

7. We should not use Gods Name, in Charms or Magical pretences. Then certain of the Vagabond Jews, Exorcists, took upon them to overthrow them that had evil spirits, in the Name of the Lord Jesus, saying, we adjure you by Jesus, &c. 19. 13.

8. We should not be formal and hypocritical in Religious professions or performances. They lied unto him with their tongues, for their hearts were far from him, right with God ; neither were they stedfast in the covenant, Psal. 78. 36, 37. This people draw me with their mouth, and with their lips do they praise me, but have removed their hearts far from me, 29. 13. Ezek. 33. 31 Mat. 23. 5, 28.

9. We should not be rude or Irreverent in our outward deportment at Gods Worship. All

Ten Commandments. 39

ould be done *decently and in order*, 1 Cor. 14.
 Ye shall keep my Sabbaths, and reverence my
 sanctuary : I am the Lord, Lev 26. 2. To indulge
 selves in Lying down, Lolling, Sleeping, Drou-
 at the Time and Place of Divine Worship, is
 Sinful, and provoking to God.

*We should not break this Command by undue
 ring. As (1) By needless Oaths in common
 course. Swear not at all, Mat 5. 34, 35 Jam.
 (2) Nor should any Swear by Creatures,
 Heaven, Earth, their Head, (Mat. 5. 34—36.)
 by their Faith, or Troth ; nor by false gods,
 5. 7. Zeph. 1. 5.) nor with Nice groundless
 tions in their Oaths. Mat. 22. 16 — 22.
 Nor should any Swear falsely by the True God.
 no false Oath, Zech 8. 17. Ye shall not swear
 Name falsely, neither shalt thou profane the
 of thy God : I am the Lord, Lev 19. 12.*

*We should not Pray to God, nor desire others to
 for any thing that's sinful or contrary to his
 Joh. 5. 14, 15. 'Twas wickedness in Balak,
 fire Balaam to curse Israel, Numb. 22. 6. To
 that God would bring about any thing
 unjust ; would be to Represent Him as
 &c. y, and a Patron of wickedness.*

*Nor should we pretend to Thank God, or
 any in his Name, for any unjust or wicked
 that are done. In this case Saul was guilty,
 said to the vile Informers against Innocent
 1 Sam. 23. 21. Blessed be ye of the Lord ;
 have compassion on me.*

*We should not take occasion from Gods
 of Providence, to profane his Name, (1) In
 ing of, or scoffing at, the Lame, Bald, Blind,
 Deformed, Ideot, Distracted Ones, &c. Those
 did*

did wickedly who mock'd *Elisba*, saying, Go thou bald-head, Go up thou bald-head; and they were destroy'd for this Mocking, 2 King. 2. 23.

(2) In Misconstruing Afflictions, as tho' they were proofs of peculiar guilt in those that meet with them. They said among themselves, no doubt this man is a Murderer, whom, tho' he hath escaped the Sea, yet vengeance suffereth not to live, Acts 20. Luke 13. 2. Eccl. 9. 1, 2. (3) In continuing reformed in Afflictions on our selves. *Isai.* Why should ye be stricken any more, ye will be more and more? (4) In taking occasion from Outward Prosperity, to Sin against God that sent it. They were filled, and their heart was exalted; therefore have they forgotten me, *Hos.* 13. 6. Rom. 2. 4. Deut. 32. 15.

These Negative hints, may help us the better to Understand what's to be said,

2. Affirmatively. This not taking Gods Name in vain, does at least Implicitly require the reverse or contrary to those Negative hints now given.

It requires,

1. That we should entertain high, holy, reverent thoughts of God, His Titles, Worship, Works, &c. The Lord is high above all Nations: and his throne is above the heavens. Who is like unto the Lord our God, who dwelleth on high? *Psal.* 113. 4. We shall — reverence my Sanctuary: I am the Lord. *Lev.* 19. 30.

2. We should be sincere and hearty in our profession of the True Religion. Not call Christ Lord, and yet disown Him, and deny him his works, *Luk.* 6. 46. *Tit.* 1. 16. *Deut.* 26. 16. We shall do them, (viz. Gods statutes and Commandments) with all thine heart, and with all thy soul.

Ten Commandments. 41

We should serve and worship God, with holy and reverence. Psal. 89. 7. God is greatly to be d in the Assembly of the Saints : and to be had reverence of all that are about him. Heb. 12. Let us have Grace, whereby we may serve God ac- ably, with reverence and godly fear. Nor should shrink from the Truth, for base and carnal ends, 2. 11; 12. Joh. 12. 42, 43.

We should Worship God with sincerity and de. affections. Joh. 4. 24. God is a Spirit, and they worship him must worship him, in spirit and in Psal. 108. 1. O God, my heart is fixed ; I sing and give praise. We should Employ our s, as well as Bodies, in Serving God, Rom. 1 Cor 6 20. We should love His Truth, (Thes. 2. 10.) Mix it with faith, (Heb. 4. 2.) the ble at his Word, viz. of threatning, (Isai. 66 2.) (1 Tim. 2. 8.) and rejoyce in His Promi- 1 Pet. 1. 7, 8.) and be fervent in spirit ser- the Lord, Rom. 12. 11.

We should have a love and zeal to God, and to his glory, cause and interest. He was zealous for his Numb. 25. 13. The zeal of thine House hath me up, Psal. 69 9 It is good to be zealously Works, d always in a good thing, Gal. 4. 18. Tit. 2.

When we have proper occasion to Swear, or 13. 4. an Oath ; we should do it in Truth, in Judg- and in Righteousness, Jer. 4. 2. If it be a ative Oath, or Testimony as to some Mat- in our f Fact ; we should speak truly, unrightly, n Christ, conscientiously according to the best of y him knowledge ; without Equivocations, or Men- 26. 16. servations : We should Indevour to set Comm- uth in the clearest light we can. If it be foul. missary Oath, whereby we take God to wit-

ess that we will do this or that lawful thing
(Imprecating His Curse if we act contrary,
10. 29.) we should be sure, (if possible)
fulfill it. Psal. 15. 4. — He that sweareth to
own hurt, and changeth not.

7. When we make Vows, we should faithfully
form them. Pay thy Vows unto the Most High,
will pay thee my Vowes, Psal. 50. 14 & 66.
A Vow, is a Promise or Ingagement made to
(Psal. 76. 11. & 132. 2.) The Matter of a
should not be a thing Impossible, nor Sinful,
1. 14.) but that which is lawful; and that w
is in general commended, (Psal. 119. 106.
10. 29) or in it's own nature Indifferent
whether a Person of Old would offer the
that Sacrifice or not, Deut. 23. 23. (tho'
did offer it, it must be such as the Law direct
Mal. 1. 14. None should Vow, but those
have Right and Authority to make the Ingagem
and do what they promise, Numb. 30. 5.
when Vows are properly made, they should be
fully performed, Numb. 30. 2. Eccl. 5. 4—6

Having given the foregoing hints both
directly and Affirmatively, here's proper matter
some help) for Self-Examination. And
make due search, trying our selves as to m
of Omission and Commission; doubtless we
find our selves very faulty; see great cau
deep Humiliation, which should put us
more care and watchfulness for the future
us search and try our ways, and turn again
Lord, Lam. 3. 40.

Now in the next place we may conside

Ten Commandments.

43

What's meant, by Gods not holding them
 less, that do so. And His not holding them
 less that take his Name in vain, signifies, that
 will look on them, deal with them, and punish
 as guilty, criminal persons. GOD has threaten'd
 various punishments to them. Mat. 23. 14.
 unto you, Scribes and Pharisees, Hypocrites; so
 devour Widows houses, and for a pretence make
 prayers; therefore ye shall receive the greater
 nation. GOD threatens breakers of their Vow.
 Mat. 23. 21. When thou vowest a vow unto Lord
 God, thou shalt not slack to pay it: for the
 thy God will surely require it of thee; and it
 be sin in thee. Prov. 20. 25. It is a snare to
 man who devoureth that which is holy; and
 vows to make inquiry. For this Sin, of de-
 ing what had been devoted and consecra-
 by a Vow, or some way equivalent, Anani-
 and Sapphira were punish'd with sudden death,
 5, 5, 10.
 GOD has said, *Who so curseth his God, shall bear
 sin*—And he that blasphemeth the name of the
 he shall surely be put to death—and ac-
 cordingly, the man that blasphemed the name of the
 and cursed, was stoned by the Congregation,
 24. 11, 14, 15, 16, 23. To profane Gods
 ous and fearful Name, by horrid Oaths,
 s, Blasphemies, is a thing Scandalously con-
 even among professed Christians. But here-
 persons bring dreadful guilt on themselves,
 God Himself has terrible Vengeance in store
 them, if their speedy hearty Repentance does
 prevent it. False Swearing also, or False
 expose persons to the terrible Vengeance
 God. The purport or meaning of an Oath
 at the person who Swears, appeals to the
 E 2 All

All-knowing Heart-searching GOD, as a witness to the truth of what he says by way of Testimony or Promise; and that He Imprecates Gods curse on Himself, if he be false in what he says. Therefore the words Oath and Curse, sometimes put together (Neh. 10. 29. Numb. 30. 10.) intimating, that if a Person take a false Oath thereby he lays himself open to the Curse of GOD.

The End of an Oath as to Men is, to give the highest evidence and Assurance, that the really is, as the person Swears. An Oath for Confirmation, is to them an end of all strife, Heb. 6. 16. If therefore persons Swear by the Truth, the Living God, (Isai. 65. 16. Jer. 4. 2.) or Swear, that as sure as God lives and is, so sure it is that they speak Truth, Honestly and rightly in what they Testify or Promise; and also Imprecate Gods curse on them if they are false, I say, If they will thus Swear, and yet be false in doing it, they lay themselves open to the terrible wrath, curse and vengeance of GOD. Possibly some may Swear falsely, and yet secretly that Men can't discover nor punish them; yet this can't shelter them from the Vengeance. GOD threaten'd that his curses, should enter into the house of him that swore falsely, and remain in the midst of him, and consume the timber thereof and the stones thereof, Zech. 5. 3, 4. False Swearing, was one of those Sins, for which God made Jerusalem desolate and miserable as Shiloh, Jer. 7. 9, 10. In the cause of Swearing, the Land Mourneeth, Jer. 4. 4. The Heads of Israel had Sworn to let the Ammonites live, Josh. 9. 15, 18, 19, 20. King Solomon made this Oath some hundreds of Years after the

Ten Commandments.

45

his Sin of his procur'd *three Years famine*, and was
not expiated (so as that God return'd in favour to
the People) till Seven of his Posterity were Slain,
Sam 21. 1, 6, 9.

Zedekiah King of Judah, rebell'd against Nebu-
adrezzar who had made him Swear by God,
Chron. 36. 13. But God threaten'd to recompense
and punish him for it. *Shall he break the Cove-*
nt, and be delivered! As I live, saith the Lord
God, surely in the place where the King dwelleth
he made him King, whose Oath he defied, and
whose covenant he brake, even with him in the midst
Babylon, he shall die, Ezek. 17. 15, 16, 19, 20.
his vile person Zedekiah who was false in his
Oath and Covenant, breaking the same; did see
his own Sons slain by Nebuchadnezzar; then his
eyes were put out, after this he was bound
in Chains, carried to Babylon, and Imprison'd
there till the day of his death, Jer. 52. 10, 11.

Surely Then, it must needs be very Sinful in
and dangerous to any persons, to take Gods
Name in Vain. Thereby they lay themselves
open to the Divine Revenges, whether Men
will punish them therefor or not. Very often, when
persons break their Vows and take false Oaths,
Men can't discover and so can't punish such
wickedness; but God is a witness of it and
an Avenger too. *Be not deceived, God is not*
 mocked: For whatsoever a man soweth, that shall
he also reap, Gal. 6. 7. We should not be false
hypocritical in the Profession, or Performance
of Religion. We should never take Gods Name
in vain, but always reverence it. Nor shoul
be so vile, as to give others occasion
to curse, or to Think or Speak ill of any

the Truths or Ways of God, 2 Sam. 12. 14. 2. 24. 1 Tim. 6. 1. 1 Sam. 2. 17. Nay Indeed we should be so far from giving others occasion or pretext to blaspheme; that we should grieve and mourn when we observe them do so. Psal. 119. 158. 2 Pet. 2. 7, 8. And indeed the horrid Oaths, Curses and Profane speeches and evident Hypocritical practices which so abound; give us great cause to sigh and for the abominations of the Age we live in. If we would approve our selves to God. We must grieve and mourn not only for our own sins, (Ezek. 36. 31, 32.) but for the Sins Others also, Ezek 9. 4.

We may proceed to consider,

THE

Fourth Commandment

EXOD. 20. Remember the Sabbath day, to keep it holy. Six days did the Lord thy God: thou labour, and doest all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maidservant, nor thy Cattle, nor thy Stranger which is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the day, and hallowed it.

47

4. *that in them is, and rested the seventh*
day: wherefore the Lord blessed the Sab-
day, and hallowed it.

And **WE** may here observe, (1) *The Duties Com-*
manded. (2) *The Arguments or reasons to*
so force our Obedience to this Command.

and *The Duties commanded.* And under this head
live may observe,

God. This Precept requires, *the keeping holy to*
our *one seventh part of time*; or Twenty-four
 e *Sins* every week. This measure or proportion
 time, viz. the *Seventh part*, is so *plainly and*
pressly required, that it's needless to essay any
planation or Confirmation of it.

c. This particular seventh part of time, or one in seven, was the seventh day of the week, order from the beginning of the World.

n. 2. 2, 3. And on the seventh day, God ended his
work which he had made: and he rested on the
seventh day from all his work, which he had made

And God blessed the seventh day and sanctified it.

hath therefore the seventh day of the Week, continu'd

be the Weekly Sabbath, even from the Cre-

day on of the World, (Heb. 4. 3, 4. Exod. 31.

do 17.) Until the Resurrection of Christ from the

e Sabbath; since which Resurrection, the first day of the

shall be kept, and is to be kept, as the Christian Sabbath given to the end of the world.

Christian Sabbath even to the end of the world
God rested from His work of Creating th

God rested from His work of creating the world on the seventh day. Gen. 2:2 So on

... first day of the week our Lord Jesus rest

in the Meritorious part of His Redeeming work

six *rose from the dead, as it began to dawn, to*

the Sabbath the first day of the week, Mat. 28. 1, 6. He

4. I

4 10. Again, on the *first day of the week* Primitive Christians were wont to assemble together for Gods Publick Worship. Upon the *day of the week*, when the Disciples came together to break bread, Paul preached unto them. Acts 20. 7. The *Meeting together for Publick Worship the first day of the week*; is mention'd as known; constant; universal practice in the Church (1 Cor. 16. 1, 2.) and seems to be understood by the *Lords Day*, mentioned, Revelation 1. 10. The *first day of the week* is the *Lord's Day*; on which our Lord Jesus rose from the dead; on which He appeared to his Disciples, John 20. 19, 26. And Christ being Lord of the Sabbath, Luke 6. 5. had Authority sufficient, to change from the *Seventh to the First day* of the week. Dan. 2. 21. Numb. 9. 11. and He did so clearly by the *Doctrine and Practice of the Apostles*. He commissioned and Inspired, to teach the keeping of all things which He commanded,

3. This seventh part of time is to be kept. Remember the Sabbath day to keep it holy. We should avoid all known Sin as far as possible on the Sabbath, (or Lord's) day; and so in all things should on every day; for we should not indulge or practise any known wickedness, but a more aggravated crime, to commit known wickedness on the Lords day, than on other days. It's vile and abominable to Steal, be Drunk, commit Fornication or Adultery on any day of the Week; yet it's more vile to do such things on the Sabbath day, because it's holy time, set apart by God for holy Services. Ezek. 23. 38. I have defiled my Sanctuary in the same day, and profaned my Sabbaths. All known Sin, in

Ten Commandments. 49

carefully as possible avoided at all times; Sabbath days and other days. But the Sabbath is to be *Sanctified*, that is, kept holy, (1) By doing sundry things on that day, which are allowable on other days. (2) By doing sundry things on that day, which are not required by God in such a way on other days.

By avoiding sundry things on that day, which are allowable on other days. Thus, on the Week-day it's allowable to follow our Worldly or secular business; the affairs of our particular families whether of Husbandry, Merchandize, &c. *Exodus 34. 21.* *Thou shalt labour and do all thy work, six days of the Week; on the seventh day thou shalt rest.* Any sort, all sort of Secular worldly business, may be managed and followed on the six days of the Week; on these Week days also, Divisions or Recreations that are lawful in themselves, inoffensive to Neighbours, and not Excessive to cost, overmuch spending to the Body or in length of Time, but tending to refresh and invigorate our tired Minds or Bodies; I say, Works, and such Diversions as these mentioned are allowable on Week days, to Heads of Families, their Sons, Daughters, Men-servants, Maids, and to the Strangers within their Gates: none of them are allowable on God's Holy Sabbath. Thus saith the Lord, take heed to your selves, bear no burthen on the Sabbath day, nor bring any thing by the Gates of Jerusalem. Neither carry forth any thing out of your houses on the Sabbath day, neither do thou any work, but hallow the Sabbath day. *Jer. 17. 21, 22.* Our Hallowing, or Keeping the Sabbath day, does partly consist, in not doing any work, that is, ceasing from, or avoiding worldly business as well as Recreation, which are

are lawful on other days. *Isai. 58. 13.* If thou run away thy foot from my holy Sabbath — nor doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. As we should by no means Engage in, or follow, *Worldly business* (nor Recreations neither) on the sabbath; neither should we needlessly, or with a worldly Spirit; for worldly gain or Advantage so far as speak or Discourse about them; Nor should not with such a Spirit so much as to Meditate, Plot or Contrive about such Matters the sabbath day. Our Thoughts, Words, Actions should be otherwise Employed. So, Children, Servants, and Strangers within our Gates, that is, under our Authority, (or at least under the restraining Authority of the Magistrate, *Neh. 13. 21.*) should not be permitted, or suffered to do worldly business or Diversions on the holy Sabbath. Nay even our Cattle, our Beasts of labour as Horses, &c. are not to labour on the sabbath; if they're needfully Employ'd in carrying us to Publick Worship of God, this is not here for their own sake but they should not labour to promote their own worldly business or gain, in Plowing, Carting, &c. (1) That they may Rest, and not be overburdened in labouring every day in the week. *Exod. 23. 12. Prov. 12. 10.* (2) That we ourselves may not be Employ'd in managing them for there's little or no Service to be done by Oxen, Horses, &c. unless some Persons are Employ'd in guiding and governing of them.

Having thus shewed, That no worldly business or affairs may be manag'd on the sabbath; yet Mistakes, we may yet observe; that of necessity and mercy, may be done on

Ten Commandments. 51

Some part of the natural day, viz. Twenty-hours, is needful for Eating, Drinking, sleeping to sustain Nature, these things are not unlawful. Neither is it unlawful to Feed, Dress, Tend Children, to tend and help the sick, call mans to them, Feed and water Cattle, help a out of a pit, (or other like danger) quench ing flames, when an House is on fire, defend lves against enemies, &c. What man shall there mong you, that shall have one sheep, and if it into a pit on the sabbath day, will he not lay on it, and pull it out ? How much then is a better than a sheep, wherefore it is lawful to ll on the sabbath days, Mat. 12. 10 — 13. 13. 14 — 16. Dressing of Viſuals, is not ien on the Sabbath, as some think, Exod. The words, To Day (as Mr. Pool in loco, ves) are not in the Original ; and the for- any to go out of his place, (or House) seems only to Intend there, that they must go out to look for Manna on the Sabbath, as had done, v. 27, 28. For it was needful they should go out of their place, or from own Houses, in order to their Assembling for Worship, Lev. 23. 3. When the Disciples Sabbath day, Pluck'd ears of Corn, rub'd at them ; our Saviour pleaded for them as s, tho' the Hypocritical Pharisees condemn'd Mat. 12. 1, 2, 7. Nay our Saviour Him- was at a considerable Feast or Entertain- on the Sabbath day, and Dressing of Viſuals necessary on that occasion ; which doubtless avour (who fulfill'd all Righteousness) not have countenanc'd by His presence, had been unlawful, Luke 14. 1, 7, 8. GOD the preparing of Food, on the First and
Last

Last of the seven days of *Unleavened bread*, (Ex 12 16.) and doubtless as much is allow'd *our Hi* the *Weekly Sabbath*; and therefore the kindling *d and* *Fire*, (which is needful for the *Dressing* *Vidua* on from forbidden in *Exod.* 35. 3. seems only to refer 7, 9. *Secular business*, or making any thing for, or *distring* the *T. bernacle*, (spoken of in that Context) *ter, (A* not to the ordinary and necessary uses of *n, and* in a Family. And consequently, that *gathe* *liek W* of *Sticks*, which was punish'd by death, (Nu 15. 32, 35.) seems not to have been for ne *fiess co* sary Family uses, but rather for some other *fiess, t* carrying in it a plain presumptuous contempt *w Test* Gods Authority. *hath to*

And as Christians should Sanctifie the *her, ev* bath, by avoiding sundry things on *that Day*, w *When* are allowable on *other days*, so they should, *as His*

2. By doing sundry things on *that day*, which *y, Luk* not required of God in such a *stated way* on *alk as* *days*. And here I more especially Intend, *or K* *stated Publick Worship*, which He positively *n the* *quires* we should constantly attend, (if His *e those* *vidence* gives Opportunity) on *Sabbath* 6. don *tho'* not on the rest of the days of the *Week* made

That the attending on Gods *Publick Worsh* *d to* the *Sabbath day*, is a Duty Incumbent on *the se* *People*, is evident, (1) From the Command of *a seve* which requires their *Convocation*, or *Assen* *ays to* for that end, *Lev.* 23. 3. *Heb.* 10. 25. (2) *of th* the *gifts* God bestows on Men, for the *managing* of His *Publick Worship*, 1 *Cor.* 12. 28, 29 & 14. 3, 4. *Eph.* 4. 11, 12. (3) From *His* *Directions* given about *Publick Worship*, 1 *Co* *also t* 27, 28. (4) From the *Promise* of His *ble* 23. 3 *when* duly attended, *Exod.* 20. 24. *Mat.* 1. *ings.*

Ten Commandments. 53

Ex From the *Practice* of Gods People, and of our
 d our Himself. *Praying*, Acts 16. 13. *Reading Gods*
 d and giving some *Exposition* of it, or *Exhor-*
 d on from it, viz. *Preaching*, (Acts 13. 14, 15. &
 fer 7, 9.) *Singing Psalms*, (Psal. 92. 1, 2.) *Ad-*
 d ministring the Sacraments *Baptism* and the *Lords*
) ter, (Acts 2. 1, 41. & 20. 7.) have been look'd
 of n, and ought to be so, as parts of Gods
 the *liek Worship* on His holy day. GOD foretold,
 Nu. 66. 23 — From one Sabbath to another, shall
 n flesh come to worship before me, saith the Lord.
 er flesh, that is, the Christian Gentiles under the
 p w Testament, as well as Jews; and that from
 ath to Sabbath, that is, from one Lords day to
 e ther, even to the end of the World, Mat. 28.
 w When our blessed Saviour was in the World,
 d, as His Custom, His usual way, manner, practice
 attend God's publick worship on the holy Sab-
 bid, Luke 4. 16. We also should Imitate Him,
 on alk as He walked, (1 Joh. 2. 6.) in Sanctify-
 d, or Keeping holy, One seventh part of time,
 vely n the Lords day or Christian Sabbath. There-
 his e those Scriptures, Rom. 14. 5. Gal. 4. 10. Col.
 ath 6. don't shew that a *Weekly Sabbath* is null'd
 We made void; but only, that we're not ob-
 vish'd to observe the *Jewish Festivals* or *Holy Days*,
 on the seventh day of the Week for the Sabbath;
 d of a seventh part of Time, viz. the Lords Day, is
 Affeays to be kept as the *Christian Sabbath*, to the
 2) of the Wcr'd.

he b
 or. Besides attending Gods Publick Worship on Sabbath
 From, His Worship and the Matters of Religion
 1 Co also to be minded in our own private Houses.
 ble 23. 3. It is the Sabbath of the Lord in all your
 at. 1 Kings. In our own Houses, we should a

tend *Secret or Closet prayer, Family prayer, Reading the Scriptures, and other good Books, Singing Psalms, Catechizing and Instructing the Young Ones in the Family; Meditating Seriously and Discoursing about, the Manifestations of God's Attributes or Perfections in the work of Creation, especially of Redemption thro' Christ; and Praising and Discoursing, on the Truths of God's Word, thickly preach'd and deliver'd to us; and on other Matters, properly tending to promote the spiritual good of our selves and others. In the more we give our selves (generally Spending) to these duties in our own private House, even every day in the week, so much the better; yet they should be especially and most fully attended on the Lords Day.*

We should also be very hearty, sincere and diligent in performing the duties both publick and private, of God's *holy Sabbath*. Therefore God particularly bidder, to *Remember the Sabbath day*; we should *Remember* it, think of it when it comes, that so our hearts may be the better prepared for the duties of it. Remember, I also hint at it's former Institution; for 'twas first pointed at the beginning, Gen. 2. 2, 3. and observed before the pronouncing of it on Mount Sinai, Exod. 16. 22—26. As the Sabbath is now on, we should prepare for it, Mark 15. 42. 23. 54. To prepare our hearts, (Ezra 7. 1. *Keep our feet,* (that is, affections) *when we come to the house of God,* (Eccl. 5. 1, 2.) to cleanse our selves as much as may be, from sinful defilements, when we would go to the Altar. (Psal. 26. 6) are things very proper and becoming for us. *The Sabbath was made for*

Ten Commandments. 55

for his good and benefit) and not man for the Sabbath, Mark 2. 27. It's a day for the *Instructing* in all holy duties, (by meditating, reading, singing, discoursing, as has been hinted) therefore a due regard to it, tends to further us in those holy practices, serviceable to our Spiritual and Eternal welfare ; and a neglecting or despising it, is in a sort a *breaking all Gods commands*, at least it directly tends thereto. *Isai. 56. Ezek. 20. 11, 12.* Those who *profane Gods Sabbaths*, will *despise holy Things*, *Ezek. 22 8.*

Therefore we should not only do Sabbath duty but *delight* therein. The Sabbath should be a *burden* to us, causing us to say, *What business is it ?* (*Mal. 1. 13.*) *When will the moon be gone, that we may sell corn ? and the Sabbath, that we may set forth Wheat ? Amos 8 5.* Instead of this, *We should call the Sabbath a delight, the holy of the Lord and honourable, and honour him, Isai. 58. 13.* The holy Psalmist, with Joy, attend Publick Worship, *Psal. 42 4.* 10. We should not be so much for *dressing and decking the body*, for the eye of Men ; but preparing our Souls for communion with God and a delightful Serving of Him.

And as we our selves Personally should thus observe Gods Sabbath, so we should Endeavour that Others may do so too. For we should exhort others to love and good works, *Heb. 10. 24.* Especially those under our Authority, whether Children, Daughters, Men Servants, and Maid Servants, should be kept by us from profaning the Sabbath and stir'd up to all those holy and religious Exercises which are proper on that day.

We should *command* them to keep the way of Lord, to Serve Him with a perfect heart and ling mind, Gen. 18. 19. 1 Chron. 28. 9. Eph 4. We should *train* them up in the way should go, (Prov. 22. 6.) and therefore in way of Sanctifying the Sabbath.

Nor should we suffer the Sabbath to be fan'd, by those tho' Strangers that are within Gates ; that is, within the reach of our governing Authority. The phrase Intimates, the evil Rulers, should exert their Authority for Sanctifying the Sabbath. The Gates of were commonly the Places of Civil Judicatory, turning aside the poor in the Gate from their right, (5. 12.) signifies a perverting of Justice in Judicial administrations thro' Bribery, &c. These tho' Heads of Families, should not suffer Strangers, Lodgers, Sojourners, Boarders in their houses to profane the Sabbath, (Psal. 101. 7.) yet this plainly Imports, that Civil Rulers should exert their Authority for the keeping of the Sabbath holy. Civil Rulers should execute *writes* such as do evil, (Rom. 13. 4.) and 'tis a thing to profane the Sabbath, Neh. 13. 17. proper to complain to Civil Rulers, of those that profane the Sabbath, (Numb. 15. 32, 33.) and Rulers should punish them. The example of Jehoiachin that Godly Governour, is very eminent commendable in this regard, Neh. 13. 15. And he particularly blam'd the Nobles, that the Sabbath was profaned, (v. 17.) for by their Example and Authority they should have opposed such wickedness. Even Civil Rulers should command and require their People, Religious serve and worship God, according to the direc

Ten Commandments. 57

His holy word, 2 King. 23. 21. 2 Chron. 14. 4 &
—12. & 34 31—33.

having shew'd in some measure, what's meant
sanctifying the sabbath or Keeping it holy ;
us now EXAMINE our selves, whether we
had due regard to this Command or not.
we look'd on the Sabbath, one seventh
of time, even the Lords day ; as Sanctified
God, set apart to holy and religious Services
His Authority and Institution ? If, we have
d on the Sabbath only as an Ordinance of
and have shown some regard to it meerly
Fashion or Custom sake, being brought up in
a way ; without regarding Gods Authority
Institution in the matter, then we're very faulty
blame worthy. Have we not sometimes
of sloth, laziness or disregard to religious
ers, abstain'd from Gods Publick worship,
we had fair Opportunities to attend it ?
n at Gods house, have we not Indulg'd our
s in sleeping and Drouzing ; or at least In-
ed our selves in roving and wandring Thoughts ?
our Hearts, our souls been Intent on the
of Prayer, when the Minister was the Mouth
e Congregation to God ; or on Hearing,
the Minister was the Mouth of God in
hing Divine Truths to the People ? When
g of psalms, did we make Melody to God
ur hearts ? Even when at the House of
and ingag'd in Religious Exercises, have
ur Hearts often gone after our Covetousness.
not our Thoughts been much Imploy'd
worldly profits or pleasures ; or have we
as a our selves, with Thoughts and Medi-
s quite aliene from, yea contrary to, the

present and holy Services Engaged in? So
 as we have been guilty of such *secret Wickedness*
ness as this, we have abominably mocked God
 and terribly provok'd Him, (*Isai 29 13.*) how blameless soever our carriage
 33 31.) been in view of Men. Have we not in
 kind grievously offended, in Innumerable
 instances which Men could never observe? Do
 less we never kept so much as one single
 bath in our Lives, but upon strict Inquiry
 the close of it, there would have been cause
 deep Self-abasement, for (at least) the un-
 table, unsteady carriage of our Souls toward
 God in holy duties. How often have even
 same Performances, been justly commendable
 far as Men could observe; and yet the
 searching God been justly provok'd, with
 temper and manner in them? Have we
 often *Omitted*, or at least been very sluggish
 careless in performing, Sabbath duties in
 in our *Closets and Families*? Have we before
 duely *Remembered and Prepared* for, the holy
 bath; by seasonably and purposely quitting
 Worldly businessses and cares, that so we
 keep the Sabbath without distractions? Have
 not often been as unconcern'd, to *Prepare*
approach of the sabbath, as of any other day in
 Week? If so, this is not to call the Sabbath
the holy of the Lord and honourable. Have we
 ly made it our chief business in Sabbath
 to please, and glorifie God, and Injoy sweet
 fellowship and communion with Him? Have we
 ally delighted in Gods Sabbaths, and in the
 Duties of them? Nay, have they not some-
 rather been a burden and a weariness to us?
 Publick Exercises of the Sabbath have

Ten Commandments. 59

Or, have we not shamefully neglected
Examine our selves, about what we have
 Ord from God ; and about the temper of
 our Souls in the performances we have ingaged
 in, and about the profit and advantage we have
 gained to our Souls thereby ? Nay have we not
 frequently Indulged discourse about things not
 proper for the Sabbath ; and needlessly run our
 lives into such company, as would rather ob-
 struct than promote our Spiritual good ? Have
 we not profan'd the *sabbath*, by meddling with
 our work and business of the *Week days* thereon ;
 or wast by *Idleness, Play, Diversions*, especially when
 we were *Young* ? If so, there's occasion on this
 Sabbath, for that Prayer. *Psalm. 25. 7. Remember*
the sins of my Youth, nor my transgressions. And
 whether still, if we have had *Civil Authority*, or
 we were *Heads of Families*, or *Masters of Vessels*, or
 if we had the *care of Schools*, &c. have we duely
 employ'd our power, to restrain those under us from
 profaning the *sabbath*, and to quicken them to a
 holy and Sanctifying of it ? If not, we're guilty.
 We are sharers in the guilt of those sins and Er-
 rors which we might prevent, and yet prevent 'em
 Have 1 *Tim. 5. 22. Exod. 21. 29. 1 Sam 3. 13.*
 Now we seriously *Examine* our selves, in these (and
 say in like) Matters, doubtless we shall find, that
 we have been greatly guilty (whether Men have
 we us'd it or not) of profaning Gods *holy Sab-*
both day. We may be thus guilty even when Men
 sweet see it ; by *worldly cares* which choak the
 we will (*Mat. 13. 22*) and by *not doing as well*
 the hearing the word, *James 1. 22. Ezek. 33. 31.*
 Some, we should deeply humble our selves be-
 fore God, for our thus *abusing of holy Time* ;
 and being so regardless of His *Glory*, and our
 own

own spiritual good: and with deepest Self-abandonment heretofore, we should fly to the blood of Jesus for Pardon, *Acts* 10. 43. For the future so, we should be exceeding careful and prayerful, that we may rightly sanctify Gods holy Sabbath. I shall therefore now proceed to consider

2. The Arguments or Reasons, to enforce our Obedience to this Command. And these I shall briefly hint at, viz.

1. Gods allowing us six days of the week our own Employment. Six days shalt thou labour, do all thy work.

2. Gods challenging a special propriety in the seventh part of time. GOD is the Lord of time. *Psal.* 74. 16. The day is thine, the night also is thine. He may therefore appoint what part or portion of time He pleaseth, to whatsoever work or business He will. Well, it hath pleased the Sovereign Lord of Time, to appropriate one seventh part of time, to an holy rest to Himself. But the seventh is the Sabbath of the Lord thy God. *Exod.* 20. 10.

3. Gods own Example. When God had finished in Six days to create the World, He rested from that work on the seventh day, *Gen.*

4. Gods blessing the Sabbath day, and hallowing it. Gods hallowing or sanctifying the Sabbath, signifies His separating that day from common affairs, to be peculiarly Employed in His own Service; and His thus separating of it, with blessing it. He bless'd it above other days, with

Ten Commandments. 61

other days may be Impley'd in the affairs of this present Life and World ; this day should peculiarly Impley'd in contemplating the plays of the divine Perfections, in *Creation*, especially in *Redemption*: and in exercises directly tending to promote Gods Glory, and our Spiritual and Eternal good ; even our Communion with God in this World, and Preparation for the Eternal Injoyment of Him in the next. God promiseth great outward blessings to a people who duely sanctifie the Sabbath, Jer. 17. 26. Isai. 58. 13, 14. And great Spiritual blessings too, Isai. 56. 4—7. Exod. 20. 24. And those who have violated and profan'd Gods holy Sabbaths, have, thereby laid themselves open to His threatnings, (Jer. 17. 27.) and pull'd down terrible Judgments on them, Neh. 13. 17, 18. Whereas such as have duely and seriously attended His worship, as He hath appointed, have experimentally found great good and advantage thereby, Isai. 73. 28. & 84. 10. Such considerations as these, should move and quicken us, to be carefully, constantly, conscientiously to sanctifie the Sabbath, even to obey the fourth commandment.

From what has been said on this Fourth Commandment, we may Infer,

That the Sabbath was appointed by God, before the Law was given on Mount Sinai. It was appointed from the beginning of the World ; as soon as the work of Creation was finished, Gen. 2. 2, 3. Even before the Law was given on Mount Sinai, Moses said to Israel. Exod. 16. 23. To morrow is the rest of the holy Sabbath unto the Lord.

2. If

2. If Superiours are so vile as to bid *Children, Servants, or any Inferiours, to profane Sabbath by Working, Playing or in any other way* yet in such cases Inferiours ought not to obey them. The reason is, we should Obeey God rather than Men, fear His displeasure more than theirs, *4. 19. Mat. 10. 28* God bids us keep the Sabbath holy, therefore we should do it tho' Men command the contrary.

3. We should highly prize, value, and carefully prove Gods holy sabbaths. We should esteem such day above many others; because of special relation to God, and it's profitableness to our selves if duely Improved, *Psal. 84. 10.*

4. We should rejoyce, so far as we observe the Sabbath sanctified, either by our selves or others; because thereby the Glory of God and the good of Men are promoted, *Psal. 122. 1. Joh. 3d. Ep.*

5. We should grieve when the Sabbath is neglected or profaned by any; because God is thereby dishonoured, and Men are injured, *Psal. 119.*

6. Those are the best friends to any people, who gently do their utmost to have the Sabbath kept among them. Because the keeping it holy, cures blessings to a People, and the profaning pulls down Judgments; as hath been already shewed.

Thus I have given a few brief hints of the first four Commandments; they are the first Table of the Law, comprehending or setting forth,

Ten Commandments. 63

we owe more Immediately to God Himself, and
 're all Implied in that great Commandment, thou
 love the Lord thy God with all thy heart, and
 all thy soul, and with all thy mind, Mat. 22.
 37. The six last Commandments, are the second
 of the Law, and comprehend or set forth the
 we owe more Immediately to Men. These du-
 also are Implied, in what our Saviour calls
 Second Commandment, viz. Thou shalt love thy
 neighbour as thy self, Mat. 22. 39. As love to
 so love to our Neighbours should always pre-
 in our Souls; and by [Neighbour] we may
 understand in general, all Mankind. For as
 have Opportunity, we should do good to all
 Gal. 6. 10. Rom. 12. 18. Love, comprehends
 the duty we owe to them. Rom. 13. 8, 9, 10.
 no man any thing, but to love one another: for
 that loveth another, hath fulfilled the law. For this,
 thou shalt not commit Adultery, thou shalt not kill, thou
 shalt not steal, thou shalt not bear false witness, thou
 shalt not covet: and if there be any other Command-
 it is briefly comprehended in this saying, name-
 ly, thou shalt love thy neighbour as thy self. Love
 doth no ill to his neighbour: therefore love is the
 fulfilling of the law. Gal. 5. 14. All the law is ful-
 filled in one word, even in this, thou shalt love thy
 neighbour as thy self. And from a principle of love
 to our Neighbours, (1) We should think and esteem
 all of them, as the rule will permit of, Phil.
 1 Cor. 15. 9. Eph. 3. 8. (2) We should put
 honour on them, shew suitable respect to them,
 12. 10. 1 Pet. 2. 17. (3) We should desire
 pay for their welfare, James 5. 16. (4) We
 should endeavour to promote their welfare, Gal. 6.
 truly as our own, 1 Cor. 10. 24. & 13. 5.
 4. (5) We should, not envy their prosperity,
 1 Cor.

1 Cor. 13. 4. but rejoyce in it, Rom. 12. 15. (6) We should not imagine evil in our hearts against our neighbours, Zech 7. 10. 1 Joh. 3. 15. 1 Cor. 13. 5. (7) We should not rejoyce at their sin, 1 Cor. 13. 6. We should grieve for it, Psal. 119. 158. 2 Pet. 2. 7, 8. (8) We should not rejoyce at their adversity, Job 31. 29. We should grieve for their adversity, Rom. 12. 15. Heb. 12. 25. 3. 6. Prov. 17. 5. & 24. 17. nay we should grieve for their adversity, Rom. 12. 15. Heb. 12. 25. Amos 6. 6. Yet this does not hinder, but that we may rejoyce in the ruine of our enemies as such, Exod. 15. ch. Jud. 5. 31. Prov. 10. Psal. 58. 10, 11. (9) We should be of a forgiving spirit towards those that have wronged us (Mat. 6. 14, 15. Eph. 4. 31, 32. 1 Pet. 4. 8.) not seeking personal revenge, Rom. 12. 18. Yet this does not hinder, but that Magistrates (and ought) to execute vengeance on evil doers for the repairing (as far as in them lies) of the honour of God which has suffer'd by them, 13. 4. Judg. 16. 28. Rev. 6. 10. Nay, (10) We should desire and pray for, the true welfare also, of our personal enemies, Mat. 5. 44, 45. 6. 35, 36. Rom. 12. 20, 21. (11) We should, if we have ability and opportunity, give to the poor and needy, Heb. 13. 16. Mat. 25. 34, 35. (12) We should indeavour to promote the Spiritual good of others, by setting good Examples before them (Mat. 5. 16.) Teaching them, (Col. 3. 16.) Exhorting, (Heb. 3. 13. & 10. 24.) Reproving, (19. 17.) Comforting them, (1 Thes. 5. 14.) helping them for their good to edification, Rom. 1. 12. 1 Cor. 10. 33. (13) We should give no justifying of offence to any, Phil. 2. 15. 1 Cor. 10. 33. We should provide things honest in the sight of men, as well as of God, 2 Cor. 8. 21. (14) We should be just and honest, in all our dealings and transactions

Ten Commandments. 65

all persons whatsoever, (*Mic. 6. 8. Lev. 19. 36. 1 Thes. 4. 6. Luk. 6. 31.*) *True and faithful* our words, *Eph. 4. 25.* (15) We should not use our own Opinions in smaller matters of Religion, but bear one anothers burdens and infirmities, studying to promote mutual Edification, *1 Th. 5. 14. 1, 3, 19. & 15. 1. 7. 1 Cor. 9. 19—22.*

These things now mention'd, are some general duties of duty which we owe to our Neighbours. Now we may observe, (1) That God requires the *Second Table duties*, as well as those which we owe immediately to His Divine Majesty, *Mic. 6. 8. Tit. 2. 12.* And (2) We can't be truly Religious, (*Jam. 1. 27.*) nor keep good Consciences, (*Act. 24. 16. 2 Cor. 1. 12*) if we neglect, or act contrary to them. Nay (3) The neglecting of, or acting contrary to, these *Second Table duties*, exasperates persons to the wrath of God in this World, *(10) 1. 18. Zech. 7. 10—12.* and in the next World also, *Mat. 25. 41, 42.*

Let us therefore look over these general heads of duty towards our Neighbours, and consider (1) *Scriptures* there mentioned ; and *Examine* our *Hearts* and *Lives* thereby ; and so far as we have been or done contrary to these duties, we should heartily repent of it, trust in Christ for forgiveness ; and desire, pray, and resolve that by the help of Grace, we will reform and mend for our future.

Having given the preceeding hints, about the comprehensive duty of *loving our Neighbour as our self.* We may proceed to consider those commandments which require the more particular examination of this love.

THE

Fifth Commandment

EXOD. 20. 12. Honour thy Father and Mother; That thy days may be long upon the Land which the Lord thy God giveth thee.

Father and Mother, do here signifie our natural Parents, and not only such but also Superiours, those that are Superiour in Age, (1 Kings 5. 1. 2.) Office, as Magistrates or Civil Rulers (Isai 49. 23.) Instructions, Ministers, (2 Kings 12. & 13. 14. 1 Cor. 4. 15. Gal. 4. 19.) Masters (2 Kings 5. 13.) Benefactors, (Gen. 45. 8.) Teachers of useful Arts, &c. Gen 4. 21, 22. So the duties Injoin'd in this fifth Commandment are especially those Relative duties which Superiours and Inferiours in their several Capacities well as equals, do owe to one another. As to the duties which Equals owe to one another they have been hinted at in that general comprehensive Precept, of loving our Neighbour as ourselves. I shall therefore proceed to consider several distinct heads, the duties which Superiours and Inferiours owe to each other.

And I shall begin,

1. With Husbands and Wives. And here I shall say of Husbands. (1) They ought to love their Wives, and delight in them. Let every one in particular, so love his Wife even as himself.

Ten Commandments. 67

3. & verse 25, 28, 29. *Rejoyce with the Wife by Youth*, Prov. 5. 18. (2) They should be *fast and dwell with them according to knowledge*. Likewise ye *Husbands*, dwell with them according to knowledge, 1 Pet. 1. 7. Prov. 5. 19. Cor. 7. 2-4. (3) Provide for them. No *ever yet hatred his own flesh, but nourisheth and cherisheth it*, Eph. 5. 29. Exod. 21. 10. 1 Tim. 5. (4) Put respect on them. *Giving honour to Wife, as to the weaker vessel*, 1 Pet. 3. 7. (5) *Use them, as far as is proper in lawful things. that is Married, careth for the things of the world he may please his Wife*, 1 Cor. 7. 33. (6) *Pray for and for them, Instruct them and Endeavour for Spiritual good. As being heirs together of the grace of life, that your prayers be not hindered*, 1 Pet. 3. 7. *What knowest thou O man, whether thou canst save thy Wife?* 1 Cor. 7. 16. (7) *Protect and defend them. And David rescued his two Wives*, 1 Sam. 30. 18. Indeed *Husbands* should carry it with much sweetness, love, kindness, tenderness to their *Wives*; striving to render their lives to them, peaceable, comfortable; even striving to promote their *Outward, Spiritual and Eternal well-being* as their own. Therefore if *Husbands* have their *Wives*, slothfully, and carelessly neglect to provide suitably for them; if they're *Misuse, Churlish* to them, strive to fret and vex them, treat them with scorn and contempt, especially if they *beat and abuse* them; I say, if they carry themselves towards their *Wives*, they are very wicked: they not only abuse a *Woman*, their fellow creature, but herein they rebel against God himself, they trample on His Authority, and break the Laws He has given them to walk by.

There is duty owing also from *Wives* to their *Husbands*. They should (1) *Love their Husbands*, Tit. 2. 4. (2) *Be Chast* in their carriage, *Thou shalt not play the Harlot, and thou shalt be for another man, so will I also be for thee*, 3. 3. (3) *Strive to please them in lawful things*. *She that is Married, careth for the things of the World, how she may please her Husband*, 1 Cor. 34. (4) *Help them under their cares and solicitudes, and assist for the common support of the Family*. *The Lord God said, It is not good, man should be alone; I will make him an help for him*, Gen. 2. 18. *She will do him good and evil, all the days of his Life*, Prov. 31. 11, 12. (5) *Reverence, honour, obey them*. *Let the wife see that she reverence her Husband*, Eph. 5. 33. *be discreet, chaste, keepers at home, obedient to their own Husbands*, Tit. 2. 5. (6) *Receive good Counsels and Instructions*. *If they will hear any thing, let them ask their Husbands at home*, 1 Cor. 14. 35. (7) *Indeavour to promote saving good of their Souls*. *What knowest thou, O Wife, whether thou shalt save thy Husband*, 1 Cor. 7. 16. 1 Pet. 3. 1. *Wives surely should carry it with much love, kindness, tender reverence and submission to their Husbands, striving to make their Lives quiet, peaceable, comfortable, doing what they can to promote their welfare as to Body & Soul, Time & Eternity*. Therefore if they *hate their Husbands*, are *unquiet*, are *fullen*, *cross*, *vexatious* to them, strive instead of *pleasing* to *provoke* them, will *unreasonably fret, scold, quarrel, fight, &c.* I say, if they do thus they not only abuse a *Man*, their fellow creature, but herein they rebel against the

69.

D their Maker, Lawgiver and Judge : they
 ople on His Authority, break His Laws, and
 ar His terrible Wrath and Vengeance.

We may now proceed to consider,

The Duties of Parents and Children to each other. Parents should love and pity their Children, 2. 4. Psal. 103. 13. Isai. 49. 15. Grant them able supplies for their Outward comfort; for they provide not for those of their own house, we deny the faith, and are worse than Infidels, Tim. 5. 8. They should Instruct them in the Religion, bring them up in the nurture and admonition of the Lord, Eph. 6. 4. Deut. 6. 6, 7. They should Command them to walk in Gods ways, Gen. 18. 19. 1 Chron. 29. 9.) See that the of Gods Covenant, viz. Baptism be appli'd to them, Gen. 21. 4. Luke 1. 59. & 2. 21. Pray for them, My son, the Lord be with thee — the Lord the wisdom and understanding, (1 Chron. 22. 12. & 29. 19. Job 1. 5.) set good Examples before them, I will walk within my house with a pure heart, (Psal. 101. 2.) not provoke or discourage them, (Col. 3. 21.) should restrain them from sinning as far as possible; 'twas Eli's Sin that he neglected this, 1 Sam. 3. 13. they should correct them as there is occasion. He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes, Prov. 13. 24. They should bring them up diligently in some lawful Calling or business; for they should train them up in the way they should go, Prov. 22. 6. 1 Thes. 4. 12. They should counsel and assist them in their journey, Go to Padan Aram — and take thee a wife from thence, Gen. 28. 2. If they're able, they should bestow some Worldly Portion upon them.

Children ought not to lay up for the Parents, *arn to*
 Parents for the Children, 2 Cor. 12. 14. *Parents*
 riches are the Inheritance of Fathers, Prov. 19 *Tim.*

So far as Parents neglect, or act contrary *they sh*
 these things, especially so far as they neglect *nts E*
 spiritual good of their Children; so far they *dvanc*
 viously offend God, break his Laws, expose *ther,*
 selves to His Wrath; and are cruel and *useth f*
 rious to their own Children, in disregarding *goo*
 true welfare. There is much duty also, *woce*
 Children owe to their Parents. They should *ther;*
 despise them, despise not thy Mother when *er, Pr*
 old, Prov. 23. 22. They should, Fear every *wife*
 Mother and his Father, Lev. 19. 3. They *ns sha*
 Honour them, carry it not rudely and *ov. 2*
 but respectfully and reverently to them. *Parents*
 be a Father, where is mine honour? Mal. 1. 6. *d affli*
 Children rise up, and call her blessed, Prov. 31 *their P*
 King Solomon did rise up, meet, and bow to, *avour*
 Mother, 1 King 2. 19. They should receive *35. 29*
 obey, the good counsels and commands of *lf Chi*
 Parents. My son, hear the Instructions of thy *ings*
 and forsake not the law of thy Mother, Prov. *send c*
 Children obey your Parents in all things, for *t the*
 well pleasing to the Lord. Col. 3. 20. They *ther th*
 quietly submit to their Corrections, *We ha*
 thers of our flesh which corrected us, and we gave *nts, th*
 reverence, Heb. 12. 9. They should conceal *them*
 hide the faults, and Infirmities of their *ge to*
 as far as lawfully they may. Shem and *and Vi*
 took a Garment and laid it upon both their *the G*
 and went backward and covered the nakedness of *ey con*
 Father, Gen 9. 23. They should readily *to gro*
 tain, support and nourish their Parents, *d mise*
 are able and there be occasion for it. *Let despis*

Ten Commandments. 71

to shew piety at home, and to requite their
 Parents : for that is good and acceptable before God,
 Tim. 5. 4. He shall be unto thee, a restorer of thy
 age, and a nourisher of thine old age, Ruth 4. 15.
 They should not lavish or wast away their Pa-
 rents Estates, but rather Indeavour prudently to
 advance them. Prov. 19. 26. He that wasteth his
 Father, and chaseth away his Mother, is a son that
 bringeth shame, and bringeth reproach. They should
 live good and blameless lives, comfort and re-
 joice their Parents. A wise son, maketh a glad
 Father ; but a foolish son is the heaviness of his Mo-
 ther, Prov. 10. 1. & 15. 20. My son, if thine heart
 be wise, my heart shall rejoyce, even mine. Yea my
 Father shall rejoyce, when thy lips speak right things,
 Prov. 23. 15, 16. They should minister to their
 Parents in their Sickness, offording all the relief
 and assistance they can, Gen. 48. 1, 2. And if
 their Parents die before them, they should In-
 deavour to have them decently Buried, Gen. 25. 9.
 Gen. 35. 29.
 If Children neglect, or act contrary to, these
 things now mention'd, then whom do they
 offend or injure ? What, their Parents ? Nay
 they offend GOD, they disobey Him when-
 ever they disobey the just Commands of their
 Parents ; and by their ill carriage to their Pa-
 rents, they often pull down Heavens Vengeance
 upon themselves, even here in this World. Ill car-
 riage towards Parents, often brings some Untime-
 ly and Violent death. When persons are brought
 to the Gallows for their wickedness how often do
 they confess, That Disobedience to Parents led them
 to those gross crimes, and so brought them to shame
 and misery ? The eye that mocketh at his Father,
 despiseth to obey his Mother, the Ravens of the
 valley

valley shall pick it out, and the young Eagles shall eat it, Prov. 30. 17. Whoso curseth his Father his Mother; his Lamp shall be put out in obscurity, Prov. 20. 20. Deut. 27. 16.

We may now consider,

3. The duties of *Masters* and *Servants*. *Masters* should by good Examples, Counsels, Instructions and Commands, Endeavour that their *Servants* may be truly Religious. Therefore they should allow them proper time for Secret Prayer, Reading, and cause them to attend Family Prayer every Morning and Evening; and cause them to attend Gods Publick Worship on Lords Days. Job 24. 15. As for me and my house, we will serve the Lord. Gen 18. 19. He will command his Children and his Household after him, and they shall keep the way of the Lord. Masters should forbear needful roughness and domineering towards their *Servants*; forbearing threatening, Eph. 6. 9. Yet there's occasion for it, they should correct the *Servant* will not be corrected by words, (without blows, won't always do) for though he understand, he will not answer, Prov. 29. 19. They should give to their *Servants*, that which is just and equal, Col. 4. 1. Therefore they should afford them suitable and sufficient Food, Raiment, for Rest and Sleep, Physick and tendance in case of Sicknes, &c. Mat. 8. 6. Tho' they should employ them diligently employ'd, yet they should not over-burden them with labour. They should faithfully teach them, the true Art and Mystery of the Trades or Callings they come for the learning, but should teach them no false or cheating Trade in any business whatsoever. They should honestly and seasonably pay to hired *Servants*,

Ten Commandments. 73

ges due to them. *Thou shalt not oppress an hired Servant*—— at his day thou shalt give him his wages, Deut. 24. 14. 15. They should not despise the use of *Man-servant*, or *Maid-servant*, (Job 31. 13.) nor be in any wise Injurious to them. Masters should make Conscience of these things that have been mention'd, and do duty even to their Servants, knowing that they also have a Master in Heaven, Col. 4. 1. GOD, is the Master and Judge of Masters, as well as of their servants; therefore Masters should not dare to wrong their Servants. For if they wrong them, and yet go unpunish'd Men, their Servants not being able to right themselves; yet God knows how to punish Oppressors. *Thou beholdest mischief and spite to requite with thy hand: the poor committeth himself unto thee, thou art the helper of the fatherless*, Psal. 10. *He shall deliver the needy when he crieth; the poor also, and him that hath no helper*, Psal. 72. 12.

And as Masters should carry it suitably to their Servants, so Servants should carry it very dutifully to their Masters. They should honour them. Tim. 6. 1. *Let as many servants as are under the yoke, count their own Masters worthy of all honour; that the name of God and his doctrine be not blasphemed*.

They should be faithful and honest to their Masters Just Interest; not purloining, but showing good Fidelity, Tit. 2. 10. They should Obey heartily, cheerfully, out of Conscience and Obedience to Christ, and that when they are absent as well as when present and looking on. Servants, obey in all things your Masters according to the Lord: not with eye service as men pleasers, but with singleness of heart, fearing God: and whatsoever ye do, do it heartily as to the Lord, and not unto men,

men, Col. 3. 22, 23. Eph. 6. 5—7. They should be quiet and patient under reproofs, tho' they sometimes harsh, groundless and unreasonable. 1 Pet. 2. 8. *Servants, be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.* Servants should make Conscience of observing such things as these, in their carriage toward their Masters; if they are rude, savage, unmannerly, surly, unfaithful, disobedient to their Masters, herein they expose the Christian Profession to reproach, the Name of God to be blasphemed. When they carry it thus basely toward their Masters, they rebel against and greatly provoke, GOD their great Master, who is ready to resent and punish their wickedness. *He that doeth wrong, shall receive for the wrong that he hath done, and there is no respect of persons,* Col. 3. 25.

We may in the next place consider,

4. The Duties of *Magistrates* (or Civil Rulers) and *Subjects*. *Magistrates*, are *Ministers of God*, appointed by Him to promote the good of the People, Rom. 13. 4. They should therefore endeavour to promote the good of their People, by encouraging *True Religion* and the worship of God among them, and discouraging *false Religion*. *Joshua* said to *Israel*, *Put away the strange gods which are among you, and Incline your heart to the Lord your God of Israel.* Josh. 24. 23. *Take diligent heed to do the Commandments and the Law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways,* Josh. 22. 5. *the King*, suppress'd the worship of *Baal*, 2 King. 10. 25, 26. *King Josiah* put the People upon wanting to serve the Lord, 2 King. 23. 3. 2 Chron. 34. 31. See also what *Jehoshaphat*, (2 Chron.

Ten Commandments. 75

) and Hezekiah, (2 Chron. 29. 3, 4. & 31.
 4.) did in these Matters. Magistrates should
 encourage the Vertuous and Discourage the Vi-
 cious, they should be for the punishment of evil
 men, and the praise of them that do well, 1 Pet.
 2. 14. Rom. 13. 3, 4. Therefore they should
 make good Laws and see them well executed, for
 promoting of Vertue and Piety, and the
 maintaining of Justice & Righteousness between
 Man and Man. *Thou shalt do no unrighteousness in
 judgment, thou shalt not respect the person of the poor,
 nor honour the person of the rich : but in righteousness
 thou shalt Judge thy Neighbour,* Lev. 19. 15. 2 Chron.
 19. 5—7. They should deliver the Oppressed.
*Rescue the oppressed, Judge the fatherless, plead for
 the widow,* Isai. 1. 17. Job 29. 11—17. They
 should protect and defend their Subjects. *And he
 armed forces in all the fenced Cities of Judah, and set
 garrisons in the Land of Judah,* 2 Chron. 17. 2.
 They should Incourage Diligence, Honest Trades
 and Callings among their People ; for this tends
 to promote their good and welfare. And they
 should discourage and suppress Idlers, lazy Beg-
 gers, Stews or houses of Uncleaness, Play-houses,
 Taverns, &c. for such things as these, tend to
 ruin and destroy a People. Indeed they should
 be watchful, careful, kind and tender in gover-
 ning their People for their good. *Kings shall be
 as nursing Fathers and Queens thy nursing Mothers,
 carry them in thy bosom, as a nursing
 Child, Numb. 11. 12.*
 In this fifth Commandment Superiours seem
 to be call'd Fathers and Mothers, to shew the
 love and regard they should have to their In-
 ferior, (1 Thes. 2. 11.) and to show, the ready
 cheerful submission, which Inferiours should
 have unto them, 2 King. 5. 13. For

For we may nextly observe,

That Subjects should carry it dutifully to their Rulers or Magistrates, honouring of them. *Fear the Lord, Honour the King, 1 Pet. 2. 17.* Obeying them, their lawful commands. *Put them in mind to be subject to principalities, and powers, and to obey Magistrates, Tit. 3. 1. Rom. 13. 1. 1 Pet. 2. 13. 5.* Praying for them; Prayers and supplications should be made for Kings, and for all that are in Authority. *1 Tim. 2. 1, 2.* Defending them. *Wherefore hast thou not kept thy lord the King? For there was one of the people in, to destroy the King thy lord, 1 Sam. 26. 15, 16.* Therefore they should discover Treasons and Conspiracies, when they know of them, as Mordecai did, *(Hester 2. 21, 22.)* and Hester *2 Sam. 17. 16.* They should pay just Taxes, or Tribute to them, as a Reward and Support of their Service. *Render therefore to all their tribute to whom tribute is due, custom to whom custom is due, Rom. 13. 7. Render therefore to Cæsars the things that are Cæsars, Mat. 22. 21.*

5. Gospel Ministers and their People, should carry it suitably to each other.

Ministers should love their People, and earnestly desire their truest welfare. *Being affectionate desirous of you, we were willing to have imparted to you, not the Gospel of God only, but also our souls, because ye were dear unto us, 1 Thes. 2 Cor. 12. 15.* They should faithfully and constantly dispense the Mysteries of God unto them. *Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering doctrine, 2 Tim. 4. 2. Acts 20. 27.* They should take heed to all the Flock, *(Acts 20. 28.)* and divide the word of truth to them, *(2 Tim. 2. 15.)*

Ten Commandments. 77

ing them *their meat in due season*, (Mat. 24. 45.)
 nothing by partiality, 1 Tim. 5. 21. In dil-
 ling the *Word, Sacraments, Censures*, they should
 aim at promoting Gods Glory, and the
 tual good of their People. Not by constraint,
 willingly; not for filthy lucre but of a ready mind,
 5. 2. They should set good Examples before
 People. *Be thou an example of believers in*
in conversation, in charity, in spirit, in faith, in
 1 Tim. 4. 12. 1 Thes. 2. 10. And they
 d Pray to the Lord for them. 1 Sam. 12. 23.
 forbid, that I should sin against the Lord, in ceasing
 for you. Making mention of you always in
 prayers, Rom. 1. 9. & Col. 1. 3. Indeed they
 d desire, and in all proper methods, Indea-
 es, that all their Hearers may be made truly
 in this World, and happy for ever in the
 Gal. 4. 19. 2 Cor. 11. 2, 3.

There is also a regard due
 m People to their Ministers. They should dili-
 y attend on their holy Ministrations. Not
 ing the assembling of your selves together, Heb.
 5. Receive with meekness the Ingrafted word,
 1. 21. They should respect and honour
 esteem them very highly in love, for their
 sake, 1 Thes. 5. 12, 13. Gal. 4. 15. They
 d Obey them in the Lord. Obey them that
 the rule over you, and submit your selves for
 arch for your souls, Heb. 13. 17. They
 d not entertain evil and groundless re-
 & Prejudices against them. Against an El-
 ceive not an accusation, but before two or three
 es, 1 Tim. 5. 19. They should give them
 able Support and Maintainance. So hath
 d ordained, that they who Preach the Gospel,
 11 should

should live of the Gospel, 1 Cor. 9. 14 Gal. 3. 2. Let him that is taught in the word, communicate unto him that teacheth, in all good things. They should earnestly and constantly Pray for them, especially that God would assist and succeed them in their work. Brethren pray for us, 1 Thes. 5. Praying also for us, that the Lord would open a door of utterance, to speak the mystery of Christ, Col. 4. 3. Pray for us, that the word of the Lord may have free course and be glorified, 2 Thes. 3. Eph. 6. 19. Rom. 15. 30, 31.

I might now say, Some are Superiours to others in Age, and those who are so, should by good and good examples, and proper occasional instructions, Indevour to further them in their duty, which is praise worthy. The aged Women likewise, they be in behaviour as becometh holiness, not accusers, not given to much wine, Teachers of good things; that they may teach the Young Women to love their Husbands, to love their Children, to be discreet, &c. Tit. 2. 3—5.

Younger Ones, should carry it with respect, deference to their Superiours in Age. Lev. 19. 32. Thou shalt rise up before the hoary head, and honour the face of the old man. 1 Pet. 1. 5. Likewise younger, submit your selves to the Elder.

Upon considering how persons should behave themselves in the various Relations or conditions now mention'd; it becomes us seriously to Examine our selves, how far we have fail'd of duty, in any of these Relations or conditions which we have been in. Let Husbands and Wives, Parents and Children, Masters and Servants, Magistrates and Subjects, Ministers and

Ten Commandments. 79

le, Elderly ones and Younger ones; think and consider with themselves, whether they have tried it as God requires, in these Relations Capacities. And doubtless upon strict Inquiry, the very best will find abundant reason for deep Self-abasement, that they have behaved themselves no better than they have. Repentance of what has been amiss, Faith in the blood of Christ for the Pardon of it, and Reformation for the future, is what very well comes them. And so far as upon Examination any find that in some good measure they have sincerely done these Relative duties, they should be sincerely thankful to God for His Grace, which enabled them so to do. *By the Grace of God, I am what I am, 1 Cor. 15. 10.*

We may now briefly consider, the *Argument* or Reason to enforce Obedience to this Fifth Commandment, viz. *That thy days may be long upon the Land which the Lord thy God giveth thee, Exod. 20. Deut. 5. 16.* The Apostle renders it thus. *6. 3. That it may be well with thee, and that thou mayst live long in the earth.* This promise, only comprehends *Outward Temporary Prosperity*. *Long Life* is scarce to be looked on as *Living*, unless accompanied with some comfortable measure of *Ease and Prosperity*. Some are afflicted, as to desire *Death* rather than *Life*, *Ps. 20, 21.*

This Reason or Argument added to this Commandment, intimates, (1) That God gives to Men *Land, or Portion of this Earth* which they possess. *Deut. 2. 19— I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.*

Ten Commandments. 81

Me he receive of the Lord, whether he be bond or
om Eph. 6. 8. The Apostle calls this Fifth
d nmand the first Commandment with promise,
leng. 6. 2. And yet in the second Command we're
; That God keeps mercy for thousands of them
ur v love him, and keep his Commandments, Exod.
3. 6. There is no contradiction between these
32 Texts, for this promise in the second Com-
Dudment seems to be to Obedience in general ;
Pave the other, to Obedience to the Fifth Com-
rospment in particular. These hints may suffice,
ble the present handling of the Fifth Command-
ndm, we proceed to consider,

T H E

Sixth Commandment.

Exod. 20. 13. *Thou shalt not Kill.*

THIS Command principally refers to the
Life of Man, it forbids Murder, the unjust
ing away of Life whether our own or others.
does not Universally forbid the taking away
Man's Life ; for in some cases it's allowable
kill others As, (1) In just War. Cursed be
at holdeth back his sword from blood, Jer. 48.
(2) In executing the just Sentence of the
istrate. Ye shall take no satisfaction for the life
Murderer, which is guilty of death, but he shall
ely put to death, Numb. 35. 30, 31. Gen. 9. 6.
13 3, 4. (3) In necessary Self defence. If
of be found breaking up, and be smitten that
ie, there shall no blood be shed for him, Exod.

22. 2. Having mention'd these cases, when it's lawful to take away the lives of others, I may nextly say,

1. *We should not take away our own Lives,* and use all lawful and proper means to preserve them. We should never lay violent hands on our selves, nor endeavour or design to take away our own lives; it's very wicked to do any such thing. *Do thy self no harm,* Acts 16. 28. Self-Murder is an abominable crime, tho' blind Heathen he're reckon'd it a vertue in some cases. And we should by no means seek to destroy our own lives; so on the other hand, we should endeavour to preserve them. We should Pray for the preservation of them, this is plainly Impiety; in that Petition, *Give us this day our daily bread* Mat. 6. 11. And in desiring the Prayers of others for us, *When our Lives are in danger,* Rom. 15. 30, 31. And as we should Pray to the Lord for life, for the preserving our lives; so we should use proper means for the doing of it, such means as are suitable and seasonable Eating, Drinking, Working, Labouring, suitable Dwellings and Cloathing; to defend from the Injuries of the Weather, Physick and Tendance in case of Sicknes, moderate and suitable Recreations, Defence of our selves when unjustly assaulted by Thieves, Robbers, Enemies, Patience under troubles, Contentment and Cheerfulness of Mind, &c. these things tend to preserve Life. Therefore we break this Command with reference to our own persons, and it is against our own Lives, when thro' Covetousness we deny our selves that convenient Food, Rest and Sleep, Physick, Relaxation or Diversions, whatever else that tends to preserve Life and Health. We Sin against our own lives,

Ten Commandments. 83

thro' Pride we follow any such *Fashions* in our apparel, as really endanger our Health. And so, when thro' *Sloth* or *Laziness* we contract ill humours, and so bring illness on our bodies. *Guttony* or excessive Eating, *Drunkennes* or excessive Drinking, (*Prov.* 23. 29, 30.) *Uncbist* filthy debauch'd Practices, (*Prov.* 5. 11.) are Sins against Life ; because they evidently tend to destroy Health and Life, and often do so. If we're *Sullen*, displeas'd, and so wont eat what's convenient for us (as *Ahab* of old, 1 *King.* 21. 4.) we then break this Command and Sin against our own lives. We break this Command, if we indulge *Pray* *Impatient*, *Discontented*, *Fretful*, or *Envious* *Impir*it ; for this tends to destroy Health. *Envy*, *ly* *rottenness* to the bones, *Prov.* 14. 30. If we indulge excessive grief or sorrow, for *Outward* *Rom* *appointments*, *Losses*, *Bereavements*, this is a *Lo*reach of this Command. *The sorrow of the world* *e* *shaketh* death, 2 *Cor.* 7. 10. & 2. 7. *Giving way* *ch* *inward* *Vexations* and *Perplexities* of mind, tends to destroy Health, to macerate and weaken the *Clo*dy ; and sometimes it has prevail'd to that *Weat*gree, as to put persons on making away with *mod* themselves, on accomplishing their own death, *our* *was* 'twas with *Ahitophel*, *Judas*, &c. 2 *Sam.* 17. *thers.* *Mat.* 27. 5. On the other hand, to have the *ntent* and *Calm*, easy, compos'd, contented, tends to *s* *tem*ote bodily Health. *A merry heart maketh a* *this* *Consul* countenance : but by sorrow of heart, the *s*, and it is broken. — *A merry heart doth good like a* *rou*ness *edicine* : but a broken spirit drieth the bones. *Prov.* 17. *Ra* 13. & 17. 22. We break this Command when *Diver*sion of *Sloth* and *Laziness* we neglect working for *re* *Life* *vein*hood, 1 *Thel.* 4. 11, 12. *Work* with your *ives*, *hands*—— that ye may have lack of nothing ;
That

That with quietness they work, and eat their bread, 2 Thel 3. 12. Lazy, Idle Drones, the Sluggish and Slothful, are in a sort *Self-Murderers* Prov 20 4. Those break this Command, who waste their Time and Estate in Gaming, Company-keeping, needless Diversions, Riotous Living, and so bring themselves into pinching Poverty, such circumstances; as the Prodigal did, Luke 13—17. Such *Spend-thrifts*, are a sort of *Self-Murderers*; the course they take, leads to Poverty and Destruction. Those break this Command, who Indulge Excess (as to Time or Money) in their Diversions or Recreations, as Running, Racing, Wrestling, Leaping, Fencing and sundry other exercises; excess herein, tends to Overheat, to Surfeit the body, and to bring various Maladies upon it. So, those break this Command, who Indulge groundless Anger, Wrath, Malice, Revenge, especially when these Passions break forth into bitter words; because the Violence of these Passions, in it's own nature is hurtful to the Health; and when it appears in bitter words, it tends to Inflame the Wrath of others which may occasion Blows and Wounds, and endanger our Own Lives and theirs too. So the Indulging of Rash Anger and Bitter Words is doubly wicked and dangerous, because it tends to mischief our selves and others also. Duels danger our selves and others too; and therefore unlawful; David's case, 1 Sam 17. was extraordinary. We Sin against our lives, when thro' Carelessness or Cowardice we use not proper Endeavours to preserve them when they are in apparent hazard by Sick Enemies, &c. Endeavours for Self-preservation, our duty. No man ever yet hated his own

Ten Commandments.

85

it nourisheth and cherisheth it, Eph. 5. 29. The
 apostle once said, Acts 27. 34. *I pray you to take*
meat, for this is for your health. We should
 use all proper and lawful means, to preserve
 health, (or recover it if lost) and so to preserve
 life.

I say, *Proper and lawful means*, for we should
 not use any *Unlawful or Sinful Means*: we should
 use Suffering rather than Sinning; even to
 be cast into a *fiery Furnace* or *Lions Den*, (Dan. 3.
 & 6. 16.) rather than break Gods Law. We
 should chuse to die, rather than deny Christ, His
 Truths or Ways, tho' we might save our lives
 thereby. For Christ says, *Whosoever shall deny me*
before men, him will I also deny before my Father
which is in Heaven, Mat. 10. 33. & 16. 25. We
 should not do any *Sinful thing*, tho' we might
 save our lives thereby. Men can do no more
 than *Kill the body*, sin offends God, and He can
 destroy soul and body in hell, Mat. 10. 28.

Well, if we seriously examine our selves on
 our heads that have been mention'd, doubtless we
 shall see that we have often broke this Com-
 mand in Sinning against our own lives; either
 by doing things properly tending to destroy
 health and Life, or by not suitably Praying and
 labouring to preserve both. It's probable, that
 by our defects and excesses, we have often expos'd and
 endanger'd our lives, as well as by our mani-
 fest Sins forfeited them. Let us be humbled and
 reformed for these follies, Reform for the future,
 receive Divine Patience and Goodness in conti-
 nuing those Lives we've been so careless of;
 let us spend the short uncertain remainder of
 our life diligently and faithfully in the Service of
 God who is our Life.

I might further say, as we should not needlessly endanger the Life and Health of our Bodies, but use all lawful and proper Means to preserve both; so, it's yet a more weighty important duty, not to endanger the Health or welfare of our Souls, but to do our utmost to promote the same. *The wages of sin, is death*, Rom. 6. 23. Men Sin against the Life of their own Bodies, when they do those things which deserve to be punished with Death by the Magistrate. But by the Law of God, every Sin deserves Eternal Death and misery in Hell. GOD says, Prov. 8. 36. *He sinneth against me, wrongeth his own soul*. Every Sin, deserves Gods wrath and vengeance on our Soul, even His terrible Curse, Gal. 3. 10. Persons therefore may be said to Sin against Life and welfare of their Souls, to expose their Souls to eternal Death, Torments, Misery, when they allow themselves in any known Sin whatsoever. By their known allowed wickedness, they Poisoning, stabbing, Wounding, Killing of their own Souls: They're treasuring up wrath against themselves of wrath; and the revelation of Gods righteous judgment, Rom. 2. 5. So on the other hand, Persons are in a sense Murderers of their own Souls, when they neglect proper methods for the Healing and Saving of them. Serious, frequent Meditation, Self-examination, Prayer to God, Reading and Hearing of His Holy word, and all other Means pointed by God for our Spiritual good; should be diligently attended on for the benefit of our souls. So far as we neglect these, we wrong our own Souls. Heartly, unfeigned Repentance of Sin, and Faith in Christ Jesus, are absolutely necessary for the safety and welfare of our Souls, Acts 2. 21. If we neglect these great Important duties,

Ten Commandments.

87

Are the Criminal guilty causes of our own eternal destruction, our blood will be on our own heads. Our Lord Jesus may say to us, as to the Pharisee. Joh. 5. 40. *Ye will not come to me, that ye may have life.* Hos. 13. 9 — *Thou hast destroyed thyself.* Those who perish eternally (especially those who are under the Gospel) will be Self-judged, Self-condemned ; they'll say at last, as Prov. 5. 12. *How have I hated Instruction, and my heart despised reproof.*

Well, if we thro'ly and seriously examine ourselves on these heads; we can't but find our sins exceeding guilty. *Who can understand his sins?* Psal. 19. 12. Our Sins have been innumerable many, there's not one of them but what deserves eternal death. Nay, we are not able to say, how often we have knowingly indulged in *Sinful Thoughts, Sinful Words, and Sinful Actions,* Jer. 40. 12 — *Mine iniquities — are more than the hairs of mine head.* How knowingly, perversely, and absolutely have we Sinned, very frequently and in many dry cases? How many *Thousand Stabs* and *Thousand Wounds,* have we given to our own souls, by manifold and heinous offences? And on the other hand, how basely have we neglected proper methods for our souls welfare? When our *Cloaths* are torn, or *Mortal Bodies* wounded; do we seek to get them mended, and cured? When our souls have been under the *Mortal Wounds* of reigning Sin and remaining guilt, what care have we taken for their *Recovery* and *Welfare*? How little has there been in us, of that *serious Self-Examination, Humiliation, Self-condemning and condemning for Sin, Praying to God for sanctifying Grace, Reading and Hearing Gods Word, and serious Conference* for the good of our Souls,

Souls, flying to Christ and casting our cares and burdens on Him, &c? Alas, how little, how very little has there been of these things in us? How often have we shown more abundant concern, about our bodily *Health*, our outward *Fase*, *Honour*, *Estate*, yea little *Conveniencies* (which we count them) than about the *Welfare* of our precious Souls, which are incomparably more worth than all of them? For what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Mat. 16. 26.

Deepest Self-abasement well becomes us, our disobeying God, and therein Hurting, Degrading, Neglecting the true welfare of our precious Immortal Spirits. With deepest Repentance for our past offences, let us speedily, gently, constantly for the future, seek Gods favour thro' Christ that our Souls may be happy therein. Work out your salvation with fear and trembling, Phil. 2. 12. Give diligence to your calling and election sure, 2 Pet. 1. 10. Seek the Lord while he may be found, call on him now he is near, Isai. 55. 6. Behold, now is the accepted time: behold, now is the day of salvation, 2 Cor. 6. 2.

Having said thus much about our Own Lives, we may say,

2. We should not take away the Lives of Others, but suitably Indeavour the preserving of them. We break this Command, and so Sin against the Lives of our Neighbours; when we unjustly do violence to destroy their Lives or bodily Health. As when we Quarrel and Fight with them, and smite them, tho' we have no direct design

Ten Commandments.

89

murder them. For *Striking* and *Smiting* them, directly tends to *Bruise* and *Wound* them; and so tends to the *destroying of Life* it self, *Exod. 21. 18.* *angry, quarrelling, threatening Words, often lead* to blows, and those increase anger and rage, which often prevail to the committing of *Murder*. Therefore such *angry Words* and *Blows*, are breaches of this Command. We break it also, when by *false Accusations* or *Sollicitations* we seek to have others punish'd with *Death*, (*1 King. 10.*) *Stripes*, or any thing that tends to hurt *Bodies*. When we *Inflict excessive* and *cruel* punishments, whether on *Servants* or other *Persons*. There was a law to *Israel. Deut. 25. 3. Forty stripes he shall give him, and not exceed.* And when we know-
ingly and willingly condemn the *Innocent* to any *Capital Punishment. Prov. 17. 15. He that justifieth the wicked, and he that condemneth the Just: even both are abomination to the Lord.* *Pilate* was guilty of *Murder*, when tho' he found no fault in our blessed Redeemer *Christ Jesus*; yet in compliance with the envious *Sollicitations* of *Accusers*, first order'd to *chastise* him, and then to *put him to death, Luke 23. 14, 22, 24.* When we put a *stumbling block* before the *blind, (1 Sam. 19. 14.)* that he may fall and hurt himself, this is a breach of this Command. And so is it *purposely* to make others *fret, vex, grieve, (1 Sam. 1. 6.)* for such *roiling Passions* tend to *ruin* *Health* and *Life, 2 Cor. 7. 10.* Those who break this Command, who *purposely* give *Poyson* to others, or *unwholsome Meats* or *Drinks*, with a design to hurt their bodies. And so do those, who *purposely* endeavour to destroy the *Life* of others, *as in the Womb*, whether the *Woman* her self, or *other*, does it. Those also break this *P. c.*

cept, who purposely move others to fight and
 rel with one another ; for these contents dire
 endanger the Health and Life of the conten
 If in lawful War, or other hazardous tho' la
 business ; we press, or put forward, this or
 real or pretended friend, with a secret design
 desire that he may be hurt or kill'd ; this is
 der in the sight of God. Thus David was g
 of Murdering Uriah, 2 Sam. 11. 15. If I
 (for the sake of more work and wages)
 strive to continue or prolong the illness of
 Patients ; herein they break this Command
 If we use any means or methods whatso
 purposing and designing thereby to hurt
 Health, or Destroy the Life of our Neighbo
 in so doing we break this Command
 Therefore we're guilty, if we Impose unrea
hard Labours on our Servants ; more than
 strength can bear : or withhold, or deny to
 that Food, Raiment, time for rest and sleep, t
 in Sicknes, which are really proper for
 We're guilty, when we move or prompt
 to be Drunk, for this tends to Wo, Cont
 Wounds (even to destroy Health and Life)
 23. 29. 30. And when we move or prompt
 to a course of Un-learnness and Debauchery,
 also tends to destroy Health and Life,
 5. 3. 11. When by Challenges or Wagers,
 put persons upon those extraordinary effort
 Runni g, Lasting, Jumping, Swimming, and the
 which directly endanger their Health or Li
 say, when we thus do, we break this Com
 And also when we Incourage Children to Fight
 rel, be reveng'd, &c.

Again,

We break this Command private'y, or by hazar

Ten Commandments.

91

Defect or Deficiency; when we don't do what may and should to preserve the Health and of others. For as we have opportunity, we do good to all men, (Gal. 6. 10.) even do to as we might reasonably desire they should do, Luke 6. 31. We therefore Sin, in Covetously withholding from them, such Food as their extremity calls for. Whoso stoppeth his ears at the cry of the poor; he also shall cry himself, but shall not be heard, Prov. 21. 13. 1 Joh. 3. 17, 18. or in Raiment as their Necessity calls for. Job 31. 20 If I have seen any perish for want of cloathing or any poor without covering: if his loins have blessed me, and if he were not warmed with the fleece of my sheep. If in their Sickness, we do not readily afford them the best Advice, Relief, Assistance in Watching, Tending, &c. which we can; in such Omissions as these, are breaches of this Commandment, and expose us (if unrepented of) to everlasting punishments in Hell, Mat 25. 41. We break this Command, if we don't do what we can to prevent the things which endanger the Health or Lives of others; if we don't warn them of their danger when we know it, Job 23. 12, 16. So, those were guilty, who did build Battlements on their flat-roofed Houses to prevent persons falling down and killing themselves, (Deut. 22. 8.) and those who did not put up, or keep in (under restraint) mad undomestic Oxen that were wont to gore, Exod. 21. 29. In the like general manner those are guilty now, who keep unruly Cattle that will push and gore persons, unruly fierce Dogs that will bite and mangle Passengers: those also who by leaving Wells, deep Drains or Cellars uncovered, do evidently hazard the Lives of others, by their falling

into the same. Those also are guilty, who having the care of *Bridges* on the Road, suffer them to be so defective as to endanger the lives of those that are to pass over. *Merchants* also are guilty, when thro' *Covetousness* they'll knowingly send *Weak, Old, Rotten Vessels* to Sea; eminently hazarding the lives of the *Mariners and Passengers* or when they won't allow sufficient *Provision* for the Voyage, and so hazard the Starving of those in the Vessel. Those who thro' *Sloth and Laziness*, won't assist *Women in Travail*, and by such negligence eminently hazard the *Life of Mother and Child*; are guilty of breaking this Command. Those also are guilty, who being *Commanders of Armies, Castles, Forts, Ships of War, or Stewards and Overseers of Hospitals*; do *Covetously* Carelessly withhold from those whom they should supply, that *Food, Drink, Raiment, Lodging, Protection* and tendence in *Sickness*; which they might and ought to afford to them for their bodily health and support. Those also are guilty, who thro' *Covetousness* would so *Monopolize* business, as to grasp it into their own hands; as to hinder others from an honest *Employment*, and so from a suitable *livelyhood* thereby. Those are *Guilty* who will take and keep for *Pledges or Pawns* for what they lend; those *Cloaths or Coverings* which are needful for the *Health* of the *Borrowers*, *Exod. 22. 26, 27.* So those are *Guilty*, who will take for a *Pledge or Pawn*, the *Tools or Instruments* of a *Tradesman or Labourer*; for thereby he is hindered from his *Work*, and so from a *livelyhood*, *Deut. 24. 6.* Nay we are *Guilty*, if we don't use proper means to *rescue and deliver* others when they are in *danger*. *Reuben* did well in delivering his *Brother Joseph*, that he might not be *Killed*, *Gen. 37. 21.*

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Ten Commandments. 93

These mentioned, are some of the ways and
 methods, wherein Persons may be said to break
 Command, with reference to the *Lives* of
 others. Nay we break it, if we Indulge in our
 words (tho' it break not forth in words and
 actions) *Revenge* against them,) *Rom. 11. 19. Jam.*
Hatred of them. 1 *Joh. 3. 15. Whoso hateth*
Brother, is a Murderer. If we're angry without
 cause, at our Neighbour ; it's a breach of this
 Command, *Mat. 5. 22.*

What has been said shows, That persons may
 several ways be guilty of breaking this Com-
 mand, guilty of Murder ; when possibly they think
 of nothing of it. Let us therefore seri-
 ally *Examine* our selves ; have we not at some
 time or other, in some way or other, *done* those
 things which had a proper tendency, to destroy
 the *Health* or *Lives* of others ? Or have we not
 some time or other, thro' *Sloth, Covetousness* or
 want of *Brotherly love*, neglected and omitted to
 do those things, which were needful and had a
 proper tendency, to *preserve* the *Lives* or *Health* of
 others ? Nay, how often have we been angry
 without a cause at others ? Have we not secretly
 hated them, sought or at least desired to be reveng'd
 on them ? Have we not wish'd that some evil
 might befall their persons, or joyc'd and been
 secretly glad when it was so ? So far as we
 have been guilty in these things, either Affir-
 matively or Privatively, so far we have broken this
 Commandment. Nay, we have broken it,
 if we have not been suitably *Sorry* and *Grieved* for
 the *Sicknesses, Pains, Wounds* they have met with ;
 if we should grieve for the troubles of others,
 Sympathize with them therein, *Rom. 12. 15.*

*Amos 6. 6. Heb. 13. 3. The Devil is a Murderer from the beginning, Joh. 8. 44. So far as we have been guilty of this Sin, we have acted like the Devil. No murderer hath eternal life abiding in him. 1 Joh. 3. 15. Surely Murder is a very great and heinous transgression; and if we have not been guilty of it, so as to deserve Death by the Sentence of Civil Justice; yet in whatsoever measure, and manner we have been guilty of it, our Offence has been open to Gods Eye, provoking in His Sight, if not Meritorious of His Wrath. We should therefore be deeply humbled before God, for all rash Anger, Malice, Hatred, Revenge; or any desire against the Persons of our Neighbours, as well as for more sensible and gross violations of this command) and should penitently wash in the blood of Christ for Pardon, *Isal. 51. 7.* And we should for the future, Endeavour to suppress all those vile dispositions of Soul, which tend any way to Injure the Health or Lives of others. *Eph. 4. 31, 32. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you.**

And as we should have regard to the Health and Life of others; so we should have great regard to the Health and Welfare of precious Immortal Souls. It's nothing but that wrongs the Soul, *Prov. 8. 36.* So far therefore as we any way move, prompt or incite others to be wicked, to omit any duty or to commit any sin; so far we may be said (in a sense) to be Murderers of their souls, or to do that which tends to their eternal destruction. If we

Ten Commandments. 95

and any to do any *sinful thing*, or forbid them
 do any plain duty; if by *threatnings*, or *pro-*
*like*ses, or by our *examples*, or *inticing*s, (Prov.
 10.) we endeavour to make others wicked:
 if by *commending* any *Vicious* practices, or *scof-*
 and *Flouting* at any *Vertuous* ones, we strive to
 draw them into any *Sin*, or hinder them from any
 duty, I say, so far as we do any such things as
 these, we *wrong* their *Souls*. How vile would it
 be, if we should exhort others to *Eat* or *Drink*
 of any which would destroy their *Bodies*? How
 very vile, barbarous and cruel then must it needs
 be, any way to prompt others to *Sin* and *Wick-*
 edness, which deserves everlasting *Plagues* and
 punishments in *Hell*? It would be barbarous
 and murderous, to push a *Neighbour* purposely
 to the *Fire* or *Water*, that he might be burnt or
 drowned. But when we *Sollicit* others to do any
 wicked thing; we do practically strive (as it
 were) to *push* their *precious Souls* into *Everlasting*
 and we prepared for the *Devil* and his *Angels*. There-
 fore *Evil Commanders*, *Counsellors*, *Companions*, who
 by their *Authority*, *Advice*, *Example*, or in any
 other way *Indeavour* to make us *Disobedient* to
 God; I say, as for such, they're the most dangerous
 enemies to our *Souls*, of any that live in the *World*.
 Our *Souls* are more endanger'd by such, than by
 open *Enemies*, *Robbers*, *Persecutors*: a *Companion* of
 the *Devil* shall be destroyed, Prov. 13. 20.

Nay further, we're not only guilty of *wrong-*
 ing the *Souls* of our *Neighbours*; when we move
 or in any way prompt them to wickedness, but also,
 when we neglect to do what we should to *rescue* them
 from their *Spiritual* dangers. If we should see our
 neighbour's *Beast* going astray, we ought to *Indeavour*

deavour it's safe return to its owner, *Exod. 23.* Surely then, if we know his *Soul* to be going astray from God, and in danger of perishing in wickedness; we should do what we can to prevent it's ruine. We are *partakers of the sins of others*, (*1 Tim. 5. 22.*) partly sharers in the guilt of them; if we don't do what we ought to prevent them, or to have them reformed, *1 Sam. 3.* Therefore that we may not share in the guilt of others, but may manifest a becoming love to their Souls, and concern for their Spiritual and eternal welfare; we should as we have Opportunity and ability, discourse with them for their Spiritual benefit. Teaching and Instructing them, (*Col. 3. 16.*) Exhorting one another lest any be hardened thro' the deceitfulness of sin, *Heb. 3. 13.* Warn them that are unruly, *1 Th. 5. 14.* Thou shalt not hate thy Brother in thine heart; thou shalt in any wise rebuke thy Neighbour; and thou shalt not suffer sin upon him, *Lev. 19. 17.* Consider one another, to provoke unto love and good works, *Heb. 10.* He which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins, *James 5. 20.* If by our serious, pious deavours, we are Instrumental of preventing, reforming what's amiss in others, and so of saving their Souls; it's the greatest and highest kindness we can shew unto them.

Now if we examine our selves on these heads, shall we not find cause for our deep Self-abhorment before God? Alas, how often have we by our Examples, Counsels, Inticements of one to the other; prompted others, either to the Commission of some Sin, or the Omission of some Duty? So far as we have thus done, we have been practically striving (as it were) to Murther

Ten Commandments. 27

for Souls. The consideration hereof, calls for severe Self-judging and Self-condemning. y, when we have seen and known, that these and those Neighbours have lived wickedly ; either neglecting Gods Publick Worship, or Family Prayer or Instruction ; or have been given to Profane, Drunken, Rash, Dishonest, Reviling, Slandring practices ; are we not yet been silent ? Have we neglected seriously and faithfully to reprove them, warn them to Repent and Reform ? How often and frequently, might we have drop'd whole Counsels & Exhortations to others, for their spiritual good, which yet we neglected ? Do we offer a Cup of Drink to a Neighbour to reach his body ; and why not some good counsel to his Soul ? So far as we have Omitted thus to do we have wickedly neglected our duty, acting as if we had no regard to the good of their souls, and car'd not whether they were sav'd or not. On such accounts as these, the very best of us have cause to be exercising deep Repentance, trusting in the blood of JESUS for Pardon ; striving and praying that we may do better for the future.

THE

Seventh Commandment.

D. 20. *Thou shalt not Commit Adultery.*

As the Sixth Commandment refers to the Health and Life of our selves and others ; so this

this Seventh Command, refers to the Chastity both. It forbids Fornication, which is Unclean between a Man and Woman both Unmarried. It is the will of God, even your Sanctification, that you should abstain from Fornication, 1 Thes. 4. 3, 4. Your body is not for Fornication, but for the Lord. Flee Fornication, 1 Cor. 6. 13, 18. It forbids Adultery which is (in the strict restrained sense) Unclean between a Man and a Woman, One or Both of them being Married. Lev. 20. 10. The man that committeth Adultery with another man's wife; even he that committeth Adultery with his neighbours wife the Adulterer and the Adulteress shall surely be put to death.

It forbids Sodomy, that is, lying with Man as with Womankind. Lev. 18. 22. Thou shalt not lie with mankind as with womankind, it is abominable. Gen. 19. 5. Rom. 1. 27.

It forbids Self-Pollution, or persons wounding and wickedly Spilling their own Seed, Gen. 38. 24.

It forbids Bestiality, or Buggery, that is, the lying with a Beast. Lev. 18. 23. Neither shalt thou lie with any beast, to defile thyself therewith: neither shall any woman stand before a Beast to lie down with it, it is confusion.

It forbids the committing any Force or Rape. Amnon was guilty in this matter. Being desirous of her, he forced her, and lay with her, 2 Sam. 13. 14.

It forbids the Tempting or Solliciting others to be Unclean; Joseph's Mistress was herein guilty (Gen. 39. 7.) and also the hiring of others to be Unclean; Judah was herein guilty, Gen. 39. 12.

It forbids not only the gross overt-acts of Fornication, and Unchastity; but even unchaste and filthy words too. Neither filthiness, nor foolish talking, nor jesting. Let no corrupt communication proceed, Jer.

Ten Commandments. 99

your mouth, but that which is good to the use of
 lying. Eph. 5. 3, 4. & 4, 29
 Nay it forbids all *Unchast thoughts, desires, de-*
in the Heart, whether ever they break forth
Words and actions or not. Mar. 5. 28. Whoso-
looketh on a Woman to lust after her, hath com-
mitted Adultery with her already in his heart. We
ould not therefore indulge Unchast Thoughts or
ires. Col. 3. 5. Mortifie therefore your members
ch are upon the earth; Fornication, Uncleannefs,
ordinate Affection, evil Concupiscence. Adulteries
Fornications (as well as other crimes) pro-
from the Heart, Mark 7. 21. Therefore we
ould strive to prevent or subdue Impurities there.
heed to your Spirit, Mal. 2. 16. We should
ause our selves from filthiness of Spirit (or Soul)
well as from filthiness of the Flesh, even gross
ward acts of Sin: and should glorifie God
h our Spirits (Souls) as well as Bodies, 2 Cor.
 & 1 Cor. 6. 20.
 and as this Command forbids all *Unchastity,*
hiness, Pollution; so it must therefore be sup-
to forbid, the Occasions of such wickedness,
what has a direct tendency to lead into it.
 there are fundry things which have a ten-
 eing they, to lead persons into *Unchast filthy practices;*
 as, *Drunkenness. Lot's Drunkenness, occasion'd*
 other *Incestuous wickedness, Gen. 19. 33. Idleness,*
 rein g *Sin prevail'd in sodom, and might help to*
 others *note their abominable Filthiness, Ezek. 16. 49.*
 en. 39. *id's Idleness, led to his Adultery, 2 Sam. 11. 2.*
 ts of *stony, fulness and Luxury tend to Incite to*
 ast and *ly Lusts. They were as fed Horses in the*
 sh talki *ning, every one neigh'd after his Neighbour's*
 i proce *Jer. 5. 8. Bad Company, those who keep ill*
 Company,

Company, are in great danger of learning the ill practices. When Israel were mingled with the Heathen, they learned their works Psal. 135. Lest thou learn his ways, and get a snare to thy soul, Prov. 22. 25.

Indeed this Command forbids Filthy Lascivious Words, Books, songs, Pictures, Fashions in Dressing, Attire, Wanton Dalliances, Gestures, &c. even any thing, yea every thing that properly tends to promote filthiness and Unc chastity, whether in Heart, Word or Deed. Mixt Dancing, is by sundry learned and grave Authors condemn'd as a breach of this Command. James 1. 21 Lay apart all filthiness, and superfluity of naughtiness. Not in rioting and drunkenness, not in chambering and wantonness — Make no provision for the flesh, to fulfill the lusts thereof, Rom. 13. 13, 14.

And as we should avoid all Unc chastity in Thought, Speech and behaviour; So we should strive to be continually pure and chaste in Heart and Life.

Marriage is one method to be taken, to avoid Unc chastity. Heb. 13. 4. Marriage is honourable in the Lord, and the bed undefiled; tho' Whoremongers and adulterers God will judge. 1 Cor. 7. 2. — To avoid Fornication, let every man have his own wife, and let every woman have her own Husband. Therefore none should be forbidden to Marry, when they are of proper Age; lest they fall into the Sin of uncleanness. Forbidding to Marry, is one of the Jewish doctrines (contrary to the Commands of God; and 1 Tim. 4. 3.

Tho' Marriage is lawful for all; yet it is not to be prescrib'd and enjoyn'd to those, who

Ten Commandments. 101

at the gift (as all have not) of living continent-
and chafly in a Single unmarried State. Mar.
11. But if they cannot contain, let them marry:
it is better to marry than to burn, 1 Cor. 7. 9.
his seems to be as true of Servants, even Slaves,
acks, as of others ; and therefore I don't see
w their Masters can lawfully forbid their Mar-
ing, or Intirely and Utterly restrain them from

s Vows also of continuing perpetually in a Single
married State, seem altogether Unlawful, Un-
lawable ; for none are their own keepers : if they
think at present they can be always chaf in a
Single State, yet they know not that they shall
continue so if they should live.

be We should Pray and Strive, to maintain Chafity,
our Hearts and whole Deportment ; and not do
anything tending to the contrary, in our selves
tho' in others 1 Pet 3. 2. While they behold your
conversation, coupled with fear.

What has been said, may help to shew us our
o at in some good measure, as to Chafity. If
le i Examine our selves, probably we may find
d th cause to judge and condemn our selves ;
oid inward Impurities, for unchaf Motions in
an heart tho' they have never broken forth to the
herervation of others. So far as we find our
ey as to have been guilty, either as to the
n of er and motions of our Hearts, or Words or
the and Actions ; so far we should be deeply Pe-
of Got ; and seek to be Washed, Justified, Sanctified,
e Name of the Lord Jesus, and by the Spirit of our
it 1 Cor. 6. 9—11.

who

From what has been said we may Infer a
things, viz.

1. So far as we have been kept, even from
gross Scandalous acts of Unchastity; we should
be thankful to GOD for His restraining pre-
serving Grace, Gen. 20. 6.

2. It's abominable to allow of *Brothel-
Houses, Whore-houses* in any place. *Fornica-
tion and Adulteries*, are condemn'd by the light
Nature. Rom 1. 29. They expose to what
this World, and to endless Vengeance (if not re-
tributed of) in the next, 1 Cor. 6. 9, 10.

3. Those who would have their Young should
avoid filthy Practices, should as much as
can keep them out of the way of Temptation
thereto. They should not Indulge them in *Merry-
meetings, Mad frolicks, rude and Lascivious
company, Idleness, Intemperate Practices, &c.*

4. Many may see great reason to be de-
humbled and abased for *lewd unchastity*; *their own*
when Men could perceive nothing amiss in this
State. 5. 28.

5. We should Pray for (*Psal. 86. 11.*); so
strive after, purity and chastity in our hearts
(*Prov. 4. 23.*) as ever we expect to avoid the
more gross outward Impurities, which many
guilty of; and which expose to the terrible
venge Vengeance, in the present and the future
World.

6 We should grieve and mourn for the
unchast filthy Practices we see, or hear of,
others, 2 Pet 2. 7, 8. *Psal. 119. 158*

T H E

ighth Commandment.

OD. 20. 15. *Thou shalt not Steal.*

THIS Command refers, to the *Worldly Wealth* or *Estate* of our selves and others. For as should not *Steal* from others, nor any way wrong or Injure them in their *Worldly Estate*; so neither should we wrong or injure our selves in our *Worldly Estate*. We're bid to love our Neighbours as our selves; not bid to love them more than our selves; so neither are we to be concerned for their *Outward Welfare*, than for our own.

this Command forbids, what's *Injurious* to our own, or our Neighbours *Worldly Wealth* or *Estate*; so it requires the doing what's proper to preserve both.

we therefore I might say,

We should use lawful *Industrious*, to procure our *Worldly Estate* to our selves. And before we should have some honest business, some calling, and be diligently imployed therein. We should be quiet, and to do your own business, and labour with your own hands as we commanded.

Thes 4 11, 12. Be thou diligent to know the state of thy flocks, and look well to thy herds, Mat. 25. 26. It's wicked to be idle, Mat. 25. 26. It's wicked and slothful Servant. It's disorderly, Mat. 3 11. There are some among you doing nothing, working not at all.

We should manage our Worldly business, not only with diligence, but also with the best prudence and discretion we can. *Ipsal.* 112. 5. He will guide his affairs with discretion, *Isai.* 28. 25, *Prov.* 31. 16 We should also Pray for success in our lawful business: the diligent hand can't make it without Gods blessing, *Prov.* 10. 4, 22. We should acknowledge God in all our ways, *Prov.* 3. *Phil.* 4. 6. Whoever plants or waters, it's God alone can give the increase, *1 Cor.* 3. 7.

We should be thus diligent, prudent, prayerful as to our Outward Affairs, for such reasons as these, (1) Out of Obedience to God, to Honour Him who Commands it, *1 Cor.* 7. 20, 24. *2 Th.* 3. 10, 12. (2) That we may have lack of nothing, *1 Thes.* 4. 11, 12. That we may get sufficient Supplies of outward things for our Selves, Families, and reasonable dependents, *1 Tim.* 5. 8. *1 Cor.* 30. 30. (3) That we may be able to help and support Gods Publick Worship. And a right doing of this, tends to obtain further Outward blessing, *Prov.* 3. 9, 10. Honour the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall bring forth with new wine, *Mal.* 3. 8—10. (4) That we may be able to help support the State or Government. We should give to Caesar the things that are Caesar's. *Mat.* 22. 21. Render therefore unto their dues, tribute to whom tribute is due, &c. *1 Pet.* 2. 13. 7. (5) That we may be able to pay our just Debts, *Rom.* 13. 8. Owe no man any thing but to love one another. *2 King.* 4. 7— Pay thy debts, that thou and thy Children live of the rest. *Prov.* 3. 28. The wicked borroweth, and payeth not again. We should therefore be diligent and prudent in all our

Ten Commandments. 105

may be able. (6) That we may be able to give him that needeth, Eph. 4. 28 To do good, and to communicate forget not, Heb 13. 16. This also one way to obtain further blessings from God: that hath pity on the poor, lendeth to the Lord; and that which he hath given will he pay him again, Prov. 19. 17. Heb. 6. 10.

We therefore break this Command, even with reference to our own Estates, (1) When we need-ly live without some lawful calling or business; we should do our own business, (1 Thes. 4. 11) and have some lawful Occupation or Employment, Gen. 47 3 (2) When we're Lazy, Slothful, Idle in our business. Drowsiness shall cloth both man with rags, He also that is slothful in his work, is brother to him that is a great waster, Prov. 21. & 18 9 If Men have never so great Estates, they should not live Idly: their powers & abilities should be Employ'd, to further the glory of GOD and good of Men. He that had less Talents was to Improve them, as well as he that had more. Where much is given, much shall be required. Men should be diligent while the day of life lasteth, till they come to the grave, (Eccl. 9. 10) till they return to the ground, Gen 3 19.

(3) When we carelessly wast and trifle away what we have. Gather up the fragments that remain, that nothing be lost, Joh. 6. 12. Prov. 21. 20. (4) When we're Intemperate. The Drunkard and the Glutton shall come to poverty, Prov. 23 21. (5) When we give our selves to needless Pleasures, Pastimes, idle practices, &c. The Prodigal spent his substance in riotous living, and with harlots, Luke 15. 30 He that loveth pleasure shall be a poor man: if he loveth wine and oil shall not be rich, Prov. 31. 7. (6) When we indulge Vain Company

K 3

keeping,

keeping, Gaming, Laying Wagers. Prov. 28. 19. *He that followeth after vain persons, shall have poverty enough.* (7) When we ingage in needless unreason-
 sonable Suretiship, or Bonds for others Prov. 27. 13. *Be not thou one of them that strike hands, (or of them that are Sureties for debts. If thou should do nothing to pay, why should he take away thy bed from under thee?* (8) When we suffer our dues and another's rights to be unjustly detained, without using every man's lawful and proper means we may, to have Justice done to us. Tho' we should hare, and thine would be much as possible, needless contentious Law suits therefore (Mat. 5. 40.) especially if Religion be exposed and reproach thereby, (1 Cor. 6. 5—8.) and should we should in some cases and in smaller matters, rather for our own right than meddle with such contentions, yet generally speaking, if need be it's allowable, yea a duty, for Christians to make use of the Law under which they live, for the getting insequence keeping of what's their Just right and due. Which in
 19. 15. *Ye shall do no unrighteousness in Judgment: thou shalt not respect the person of the poor, nor favour the person of the Mighty: but in righteousness thou shalt Judge thy Neighbour.* Job 29. 12, 17. *Man there be a controversy between men, and they come an to Judgment that the Judges may Judge them, shall they shall Justifie the Righteous & condemn the wicked.* Deut. 25. 1. Psal. 82. 3—5.

I have shewed in some few particulars, that we ought to use lawful Indeavours (we should never use Unlawful ones) to procure outward worldly Estate to our selves; and have also mention'd some things tending to the contrary, which we should avoid. I may now say,

Ten Commandments. 107

2. We should desire and Indeavour the welfare of others, even as to their worldly wealth or outward Estate. For we should love our Neighbours as our selves, (Mat. 22. 39.) as we have opportunity we should do good to them, (Gal. 6. 10) Let no man seek for his own (that is, not only his own) but every man anothers wealth, (1 Cor. 10. 24) Look not every man on his own things, but every man also on the things of others. Phil. 2. 4. We should do as we would be done by, (Luke 6. 31.) and should therefore desire the welfare of others as to their outward Estate; as really and truly as our own. We should never desire nor Indeavour to promote our own worldly gain, to the hurt, wrong, or damage of others. I shall mention some particulars, shewing wherein we may be said to Indeavour to promote our own gain Unjustly, and consequently to the Wrong and hurt of Others; which indeed should not be. viz. (1) When for our own gain and enlargement, we secretly remove our Land marks, or bounds of Lands Deut. 27. 17. Cursed be he that removeth his Neighbours Land mark. (2) Man-Stealing, Exod. 21. 16. He that stealeth a man and selleth him; or if he be found in his hand, he shall surely be put to death. (3) Robbery, or wickedly and violently taking from others what is justly theirs. Psal. 62. 10. Become not vain in robbery. (4) Stealing, or secretly and slyly taking from our Neighbour what is his. This is the express Command it self, Thou shalt not steal. And, Eph. 4. 28. Let him that stole, steal no more. (5) In detaining or appropriating to our private use and benefit, what should be allowed for some Publick use and benefit. As detaining what should be given to support Gods

Publick

Publick Worship. GOD said, Mal. 3. 8. *Ye have robbed me — in tithes and offerings.* This is contrary to Gal. 6. 6. 1 Cor 9. 14. And detaining *buy* what should be for the support of the Civil Government. We should give to Caesar the things that are Caesar's, Mat. 22. 21. Rom. 13. 7. And in detaining what should be Employ'd for the Publick good in Churches, Schools, Colleges, Castles, Forts, Ship Law of War; or in appropriating to our own use any Publick Stores or Treasures which should be for the benefit of others. We're unjust if we do thus. For it is required in Stewards, that a man be faithful, 1 Cor. 4. 2. Luke 16. 1. Neh. 13. 12. (6) *Bribery.* Fire shall consume the Tabernacles of *morro* bery, Job 15. 34. Mich. 3. 11. Mai. 1. 23. (7) *Unlawful Callings or Employments, Fortune* ling, Gaining for gain, Stage plays, Shows, &c. Such was the making silver shrines for Diana, which brought no small gain to the Crafts-men, Acts 19. 24. *Wearing* gotten by vanity, shall be diminished. Prov. 13. 11. (8) The use of divers and unjust Weights and Measures. A false Balance is an abomination to the Lord — divers Weights and Measures are counted of them an abomination to the Lord, Prov. 11. 1. Lev. 19. 35, 36. (9) Cheating and secretly defrauding and over-reaching. That a man go beyond, or defraud his Brother in any matter with for the Lord is the Avenger of all such, 1 Th. 5. 4. 6. We should not desire to Sell unreasonably dear, nor buy unreasonably cheap; much less should we speak falsely that we may do either, Dan. 6. 10. knowingly Sell bad ware for good: nor knowingly put off base or Counterfeit Money. We should not say Goods are Naught, that we may have them Cheap, and then brag of a good advantage. Prov. 20. 14. We should be willing to give a

Ten Commandments. 109

havest honest price for what we buy; as well as
 conceive the like for what we sell. Lev. 25. 14.
 In buying and selling we should consult the good
 of those we deal with, as well as our own;
 that we don't do, as we would be done by, Luke
 31. (10) In lying unreasonably long in debt,
 in putting persons upon suing, and getting
 Law, what we know is their *Just due*. As
 we should pay our Debts, 2 King. 4. 7. Psal 37.
 So we should do it in due season. Prov. 3.
 28. *Withhold not good from them to whom it is
 due, when it is in the power of thine hand to do it.*
 13. *not to thy Neighbour, go, and come again, and
 of tomorrow I will give, when thou hast it by thee.*
 (11) Oppression or Extortion. Thou hast greedily
 oppressed of thy neighbour by extortion, Ezek. 22. 12.
 Sub not the poor because he is poor, neither oppress
 him afflicted in the gate, Prov. 22. 22. (12) Gri-
 ving Oppressive Usury. If thou lend Money to
 13. of my people that is poor by thee, thou shalt not
 count unto him as a Usurer; neither shalt thou lay upon
 him Usury, Exod. 22. 25. As in some cases, we
 are bound to give to him that needeth, Eph. 4. 28. So,
 1. sometimes we should lend hoping for nothing again,
 and Luke 6. 35. (13) Detaining the wages of hired
 Thatchers. The wages of him that is hired, shall not
 be withheld with thee all night until the morning, Lev.
 19. 13. James 5. 4. (14) The detaining and
 keeping for our own use, lost things that are
 found, after 'tis known who are the Owners of
 them, Deut. 22. 1 — 4. *And thou shalt restore it
 to him again — with all things of thy Brothers which
 they hath lost and thou hast found, shalt thou do like.*
 we. (15) Cruelly and Unmercifully taking the
 advantage which the Law may sometimes give, to
 to cover a debt; when possibly some little for-
 bearance

bearance would easily make up the matter. And he laid hands on him, and took him by the throat saying, Pay me that thou owest. And his fellow servants fell down at his feet and besought him saying, Have patience with me, and I will pay thee all. But he would not, but went and cast him into prison, Mat 18 28-30. (16) When Executors of Wills, Administrators on Estates, Feoffees in trust, Guardians of Minors; do wrongfully appropriate to themselves any part of what's entrusted with them, wilfully neglecting to pay Debts, Portions, Legacies in due time and manner as they should. Amos 2 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek, Ezek 22. 7 In thee have they vexed the Fatherless and the Widow. (17) When persons falsely pretend great Poverty, and so beg and receive Alms; falsely pretend they're bankrupt, purposely to receive and defraud their Creditors. Such persons by relying the bounty of Providence to them, strive unjustly to get or keep what belongs to others. Prov. 13 7 There is that maketh himself poor, but hath great Riches. (18) When persons pretending labour on Wages, for such a time whether a Week, &c. will be Lazy, Idle, slothful and yet demand full Wages. This is to reap where they have not sowed: the slothful Servant is the Wicked Vagrant, Mat 25. 24, 26 If the just Wages be Four Shillings, and the Labourer Idles away his time; and yet receives the full Wages, yet he takes half of it unjustly. (19) When persons knowingly receive and conceal stolen Goods. Lev 50. 18 When thou sawest a thief, then thou consentest with him. Prov. 29 24. Whoso is partner with a thief, hateth his own soul. (20) When Children defraud their Parents. Whoso robbeth his Pa-

Ten Commandments. 111

and his Mother, and faith, it is no transgression; the
 me is the companion of a destroyer, Prov. 28. 24.
 19 26 (21) When Servants cheat & defraud
 their Masters. Exhort Servants to be obedient to
 their own Masters—not purloining, but shewing all
 good fidelity, Tit 2 9, 10. Luk. 16 1. (22) When
 persons Monopolize and Ingross necessary Com-
 modities, purposely to get unreasonable gain to
 themselves. He that withholdeth corn, the people
 will curse him: but blessing shall be upon the head of
 him that selleth it. Prov. 11. 26. And if thou sell
 unto the neighbour, or buyest ought of thy neigh-
 bour's hand; ye shall not oppress one another, Lev.
 19 14. (23) When persons falsely pretend skill
 in Physick, or any other Art or Employment;
 and so will take Money for managing matters
 they know nothing of. We will not boast of things
 without our measure 2 Cor. 10. 13. Whoso boasteth
 himself of a false gift, is like clouds and wind with-
 out rain, Prov. 25 14. (24) When persons to
 save their own turns, will be false to their Pro-
 mises and Contracts; will readily Ingage or
 promise to do such a piece of work, or pay such a
 thing, by such a time; and yet have no design, or
 no care to fulfill such Engagements. Possibly
 we may think such tricking as this, to be cum-
 ing and Politick; but if 'tis Politick, it's Earth-
 ly and Sensual, Devilish, James 3. 15. We should act
 with simplicity and godly sincerity, 2 Cor. 1. 12. If
 in such cases we Ingage, tho' it prove to our
 loss, we should not change, Psal. 15 2, 4. Lying,
 breaking of Promises is abominable; may
 be unspeakably Injurious to others, and is
 scandalous to the Profession of Christianity.
 When persons venture hard, trade above
 their Stock and Estate; so as from the hope of
 gain

Explication of the

gain to themselves, run the hazard of losing Estates of their Creditors without their leave. This is not to do as we would be done by, Luke 6 31. For we should not care, to run the hazard of losing our own Estates in the hands of others merely for the uncertain hope of gaining them. (26) When they are Uncharitable to Poor and needy, Heb. 13. 16. 1 Joh. 3. 17,

These now mention'd, are some of the Unlawful ways and methods of promoting our own Estates and injuring of others in theirs. Let us then seriously *Examine* our selves; if we have in any of these ways transgress'd, we have so far contemned Gods Authority, broken His Law, provok'd His Justice, wrong'd our Neighbours, and expos'd our own Souls to Divine Vengeance. Have we not by *Sloth*, *Idleness*, careless *Imprudence*, *Intemperance*, *Gaming*, being *Spend-thrifts*, vain *Complainers*, living *above our Incomes* and *Abilities* have we not by these or other Criminal Methods hurt our own Estates, rendring our selves the less able to provide for our own Families, and to do what we ought for the support of others? As far as upon serious *Examination* we find, that we have been Injurious to our own Estates, or to those of others; we ought to be deeply humble and penitent, to fly to the blood of Christ for pardon and endeavour the strictest reformation for the future.

Inferences.

1. If we have wrong'd others in their Estates (whether they know it or not) we ought by Duty and Conscience to make *Restoration* and *reparation*. Luke 19. 8— If I have taken any

Ten Commandments. 113

From any Man by false accusation, I restore him four-
 fold. Nay in some cases, we should not only
 restore the Principal; but make some addition
 thereto. Lev. 6. 4, 5. — He shall restore that
 which he took violently away, or the thing which he
 hath deceitfully gotten, or that which was delivered
 to him to keep, or the lost thing which he found, —
 he shall even restore it in the Principal, and shall add
 the fifth part more thereto, and give it to him to
 whom it appertaineth. The longer time any thing
 has been unjustly detained (and so the owner
 out of the use of it) the greater addition, besides the
 Principal, seems needful to be given. If we
 have secretly wronged others, none knowing it
 (but our selves) nor being suspected for it;
 together with true Repentance, *secret Restitution*
 to our selves (or the hand of some faithful
 friend) seems sufficient. If the Person be dead
 whom we have wronged, leaving no Heirs or
 friends to claim what was due to him; it seems
 that we should devote to some Pious or Charita-
 ble uses, what ought to be given to the Injured
 Person if he were living.

We should pray and strive against an In-
 ordinate love to the World, for such a love
 tends to lead us into various breaches of this 8th
 Commandment. 1 Tim. 6. 9 10. They that will
 be Rich, fall into Temptation, and a snare, and into
 foolish and hurtful Lusts, which drown Men in
 Destruction and Perdition. For the love of Money is
 the root of all evil; which while some Coveted after,
 have erred from the Faith, and pierced themselves
 with many sorrows.

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3. We

3. We should grieve for the unjust, unrighteous methods of gain us'd by others; whether Robbers by Land, Pirates by Sea, Thieves, Cheats, Bribe-takers, Oppressors, &c. I beheld Transgressors and was grieved, because they kept not thy Word, Ps. 119. 158.

4. We should be sorry for the pinching Poverty and Distress of others, as if 'twere our own; and rejoice in the honest Thriving and Prosperity of others as if 'twere our own. Rom. 12. 15. Rejoice with them that do Rejoice, and Weep with them that Weep.

5. We should be very thankful to God for Success we have in our Worldly Affairs; and the outward Supplies we're favoured with. Deut. 8. 18. Thou shalt remember the Lord thy God; for he that giveth thee Power to get wealth. And as we should Thank God for our Supplies, (1 Tim. 5. 18. In every thing give Thanks,) so we should use and employ them in His Service. It was Israel's Sin. Deut. 28. 47. Because thou servedst the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things.

6. We should not trust in, nor boast of earthly Riches. If we have them. They're uncertain things, (1 Tim. 6. 17) liable to be spoiled and taken away by Mith, Rust, Thieves, (Mat. 6. 19. They fly away as an Eagle, Prov. 23. 5.) They can't profit in the Day of Wrath, Prov. 11. 4. It's very wicked and foolish to seek after, trust in, and boast of these things; as tho' they were a saving Portion; and much more vile it is, to get them by unjust methods, for then instead of a saving, we expose our selves to a Curse, both in this World and the next. We therefore shew

Ten Commandments. 115

greatest Wisdom, when we are rich towards God, and lay up for our selves Treasures in Heaven, where Moth and Rust cannot corrupt, nor Thieves break in to' and Steal. The Richer we grow in these things, so much the more we please and honour God, benefit ourselves, and set an useful Example before others.

T H E

Ninth Commandment.

Exod. 20. 16. *Thou shalt not bear false Witness against thy Neighbour.*

THIS Command requires the speaking of Truth, the promoting or maintaining the Credit and Reputation of our selves and others: and forbids what's prejudicial or contrary hereto. Therefore we should be careful,

1. That we never speak, much less swear, falsely; no' in some cases we're not obliged to tell the whole Truth; Justice not requiring (as things may be circumstanced) that we declare all we know; as in the Directions God gave to Samuel, 1 Sam. 16. 1, 2, 5. And the method taken by Jeremiah, Jer 38. 24, — 27. Yet we should in no case speak false'y. Zech. 8. 16. *Speak ye every man the Truth to his Neighbour.* Eph. 4. 25. *Putting away Lying, speak every Man Truth with his Neighbour: we are Members one of another.* Rev. 21. 8. *They shall have their part in the Lake that burns with fire and Brimstone.* But when Justice requires,

we should Speak the whole Truth, lay it open in the clearest light, that Righteousness may prevail and take place; especially in bearing Witness, and solemnly Swearing in any case. *Ye shall not swear by my Name falsely, neither shalt thou profane the name of thy God, Lev. 19. 12. A false witness shall not be unpunished, Prov. 19. 5. & 6. 16, 19.*

We should be careful,

2. To maintain our own Just Credit and Reputation. We should therefore give none any just occasion, to Think or Speak evil of us. *1 Tim. 4. Let no man despise thy youth.* We should carry so, that none may have just cause to despise or condemn us, for any vile words or deeds. *Phil. 2. 15. 4. That ye may be blameless, and harmless, the people of God without rebuke; in the midst of a crooked and perverse nation, Phil. 2. 15. & 4. 8. 1 Pet. 3. 16.* (2) We should Vindicate our selves, (1) Without grounds we are suspected; as the Tribes and an half did. *Josh. 22. 21—29.* (2) When falsely accused. *Act. 24. 13. Neither can they prove the things whereof they now accuse me.* (3) We sometimes commend our selves, when we are in manner compelled to it. *2 Cor. 12. 11. I am become a fool in glorying, ye have compelled me — For nothing am I behind the very chiefest Apostles, though I be nothing.*

We therefore Sin against God and break his Commandment, even with reference to our Reputation, if we are so Stupid, Sordid, Sensless as not to care what Men think or say of us, regard both their good and bad opinion concerning us. For we should regard things of good Report, *Phil. 4. 8. And tho' the testimony of*

Ten Commandments. 117

Consciences. may be a support and comfort to
our own Souls, (2 Cor. 1. 12. 1 Pet. 3. 16.) yet
good Name or Reputation is very needful, to ren-
der us serviceable to others. A Gospel Minister
therefore should have a good report, (1 Tim. 3. 7)
to be sure should deserve it. We break this
Command, if we needlessly commend our selves. Let
other men praise thee, and not thine own mouth,
stranger and not thine own lips, Prov. 27. 2.
much less should we boast of better things
done by us, or being in us, than really are; for
such needless Self-applause, and boasting of false
things, (Prov. 25. 14.) expose to the just blame
and censure of others. We break this Command
also, if we falsely accuse our selves of any crime;
or deny the Graces of God in us, or the good things
that have been done by us. Isai. 56. 3. Neither
the Son of the stranger that hath joined himself to
the Lord, speak, saying the Lord hath utterly separated
from his People. And as we should have a
conscientious regard to our own Reputation, not
doing any thing to blast or injure it; so we
should be careful,

To Maintain the just Credit and Reputation of
others. 1 Pet. 2. 17. Honour all men. Rom. 1. 9.
I thank my God thro' Jesus Christ for you all, that
your faith is spoken of thro' out the whole world. Paul
was thankful for (and therefore rejoiced in) the
Report that was given of them. And indeed
it should be. If one member be honoured, all the
members rejoice with it, 1 Cor. 12. 26. We should
therefore regard the Reputation of others, (1) In
living and speaking charitably of them.
Beloved, we are persuaded better things of you,
things that accompany salvation, Heb. 6. 9.
13. 5. 7. (2) In covering their faults and

Infirmities, as far as lawfully we may. *Chamuse* shall cover the multitude of sins. 1 Pet. 4. 8. Condemn not thy cause with thy neighbour himself; and a Count cover not a secret to another. (3) In commending their good deeds. Hold such in reputation, because for the work of Christ he was nigh unto death. *Philemon*, 2. 29, 30. Ye have well done, that ye did communicate with mine affliction. Phil. 4. 14. Demetrius bore a good report of all men, and of the truth it shalke. Joh. 3 d. Ep. v. 12. (4) In reproving them where what's amiss, that so they may amend, and (sent) to Men) deserve reputation. Thou shalt in Peter wise rebuke thy neighbour, Lev. 19. 17. (5) Come, vindicating the Innocent, when groundlessly suspected or falsely accused. And who is so faithful among all thy Servants as David? 1 Sam. 22. Lift of Relieve the Oppressed — Is not this the Fast that I have chosen, to loose the bands of wickedness, to undo the heavy burden, and to let the Oppressed feel Zebulose, Isai. 1. 17 and 58. 6 As we should be Persons to the blind, (Job 29. 15.) so we should be Alms for the dumb; to vindicate the Innocent who being absent, or otherwise unable, cannot redress themselves when Slandered and falsely accused. Prov. 31. 8. Open thy mouth for the dumb, in the cause of all such as are appointed to silence. (6) In discountenancing Tatlers, and busy-bodies. The north wind driveth away the dust, so doth an angry countenance a backbiting Tongue. Prov. 25. 23.

This Command therefore is broken, even when there is reference to the reputation or good Name of others.

(1) When they are causlessly suspected, or guilty of some evil actions. Thus Haman was justly

Ten Commandments. 119

suspected to be Drunk. (1 Sam 1. 13.) David's
 Condolence was suspected or represented, as being
 Counterfeit, 2 Sam 10. 3. Paul was suspected to
 be guilty of Murder, because a Viper fasten'd on
 his hand, Acts 28. 4. This was a groundless sus-
 picion, so tis when Persons are thought to be
 more wicked than others, meerly because they're
 more Afflicted, or endangered than others are,
 Luke 13. 1—3 (2) When Persons tho' godly,
 are censur'd for some different (tho' Inno-
 cent) opinions or practices in Religion. Thus
 Peter was censur'd in the Minds and Words of
 some, till his case was better understood, Acts
 11. 2, 3. So, Rom 14. 3. (3) When good ef-
 fects are ascrib'd to bad causes; as when the
 Gift of Tongues, was represented as a fruit of
 Drunkeness, Acts 2. 13, 15. And our Saviour
 casting out Devils, was wickedly said to be by
 Beelzebub the Prince of Devils, Mat 12. 24. If
 Persons seriously and devoutly worship God, give
 Alms &c. and any causely say, They do these
 things in hypocrisy, meerly to be seen of men; this
 is contrary to this command, and to the good
 Name of their Neighbours (4) When any
 defame, or knowingly spread false reports, be-
 hind, standing, reproaching of others. Exod.
 23. 1. Thou shalt not raise a false report Lev 19.
 16 Thou shalt not go up and down as a tale bearer
 among thy people (5) When Witnesses, Attorneys,
 Advocates, testifie, or plead for, what they know
 to be false or unjust; or testifie or plead against
 what they know to be true and just. Psal 35.
 of others False witness did rise up; they laid to my
 charge things that I knew not. Prov. 14. 25. A
 False witness de wretcheth Souls; but a deceitful wit-
 ness speaketh lies. Prov. 25. 18. A man that bear-
 witness

eth false witness against his neighbour, is a man and a sword, and a sharp arrow. Prov 17 15. He that justifieth the wicked, and he that condemneth the Just; even they both are abomination to the Lord. (6) When any move or incourage others to be false Witnesses. And set up false witnesses which said, this man ceaseth not to speak blasphemous words against this holy place and the law, Acts 6. 13. Mat 28. 12, 13. (7) When any grudge or envy the good Name or Reputation of others. For we should be kindly affectioned one to another, with brotherly love, in honour preferring one another, Rom. 12. 10. In lowliness of mind, let each esteem other better than themselves, Phil. 2. 3.

These now mentioned, are some of the ways wherein persons break the Ninth Commandment, with reference to the good Name or reputation of their Neighbour. Let us then Examine our selves on what has been said. Have we not sometimes wrong'd our own Reputation, by a bad haviour which deserves to be ill spoken of, and condemned? Or by vain Self-applause, or by regardlessness of what Men think or say of us, or by neglecting to Vindicate our selves when there was just occasion for it? But it's more probable, that we have hurt the good Name and Reputation of Others. If we have believ'd, revil'd, reproach'd 'em, rais'd or spread false injurious reports of them; have tattl'd and pray'd to the hurt of their Reputation; have envied or griev'd for, their Just Repute and Applause, have been secretly glad when they have been defam'd and slandered, or when they have done some ill thing that would hurt their Reputation, have we not in some or several of these ways

Ten Commandments. 121

been Injurious to our Neighbours good Name?
 so far as we have been guilty, (and where's
 any without fault) in this matter, we should
 bewail our Sins before God, beg pardon of them
 thro' the Blood of Christ. Yea so far as we have
 wrong'd the Reputation of others, we should
 readily do what we can to right them. And for
 the future, we should be very watchful over
 our hearts, and over our words too, that we
 don't hurt the Reputation of any. Psal 39 1. *I*
did I will take heed to my ways, that I sin not
with my Tongue. Psal. 141. 3. *set a watch, O Lord,*
before my mouth : keep the door of my lips. James
 26. *If any man seem to be religious, and bridleth*
his Tongue, his religion is vain. We should
 keep our tongue from evil, and our lips from speak-
 ing guile. We should not sooth or flatter any,
 speaking better of them than what we believe
 they deserve. Psal. 12. 2. *They speak vanity every*
one with his neighbour : with flattering lips and with
a double heart do they speak. It's wicked, to speak
 untruth to others, when mischief is in our hearts,
 Psal. 28. 2. & 55. 21. It's vile to speak well
 of others, or commend them to their faces, tho'
 they justly deserve it; when we do it with a
 design to insnare them into some mischief, as those
 who commended our Saviour, Matt. 22 16.
 We should not by our Words be Injurious to any,
 but should take heed what we say; for by our
 words (as well as works) we shall be Justified
 or condemned, Mat. 12. 36, 37. Let us therefore
 apply to, and Impress on our Consciences, the Au-
 thority of God in those Precepts. Tit. 3. 2. *To*
reprove evil of no man, to be no Brawlers. Eph. 4.
Let all clamour and evil speaking be put a-
way from you, with all malice. Indeed Revilers
and

and Liars, expose themselves to Gods eternal Vengeance, 1 Cor. 6. 9, 10. Rev. 21. 8. We should therefore be perpetually watchful and careful never to hurt others in their Estates, Liberties, Reputation, or Life by any false Speaking, Misrepresentations; much less by any false Witnessing, false Swearing. If by false Swearing we deprive any one of his Estate or Life; this seems something worse than direct Robbery or Murder, because we cloak our wickedness with a shew of Justice, call God to witness to a falsehood, and bring others, Judges and Executioners to be Instruments of accomplishing our cursed designs.

THE

Tenth Commandment

EXOD. 20. 17. Thou shalt not Covet thy Neighbours house, thou shalt not Covet thy Neighbours Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ass, nor any thing that is thy Neighbours.

THE Nine preceeding Commandments, reach to the Heart, the Soul (for the Law is spiritual, Rom. 7. 14. Exceeding broad, reaching to the Heart, Isal. 119. 80, 96.) as well as to the outward behaviour. But this Tenth Commandment refers more especially, expressly, and directly to the Inward Motions of the Soul, whether ever

Ten Commandments. 123

appear in the Outward act or behaviour or not. The Apostle seems particularly to refer to this precept, when he says, Rom. 7. 7— *I had not known lust, except the law had said, Thou shalt not covet.* This Command very plainly forbids, the coveting, or criminal desiring our Neighbour's *House, Man Servant, &c. or any thing that is his.* As for his *Wife* (*Husband and Wife being one by Gods appointment, and to continue so till death,* Rom. 7. 2.) it's utterly and intirely Unlawful to desire or covet to have her. As for *Houses, Servants, Cattle or any thing or Estate, the Property* whereof belongs to, or is vested in, our Neighbour, we should not *Covet or desire the same,* contrary to our Neighbours *will or advantage.* Since 'tis *his,* he may do what he will with his own, *Mat. 20. 15.* Therefore we should not covet or desire it, contrary to his *will or advantage;* because we should love our Neighbours *as our selves,* and do as we would be done by, *Luke 6. 31.* Nor should we so much as desire any part of our Neighbours Property or Estate, but with *Submission to Gods will* (*James 1. 5.* *If the Lord will, we shall live, and do this*) as well as with a consistency with our Neighbours *wellfare.* It's not indeed Universally lawful, to desire what is our Neighbours Property; if it were so, 'twould be *Unlawful to buy or sell;* for persons would never buy, if they were not more desirous to have what they *for,* than to keep in their own Power and Property the *Price* they offer for it. It's lawful to desire (if it be with proper submission to Gods will) to have our Neighbours's *House, Man Servant, Cattle or other part of his Estate;* if we give for a just valuable price or consideration therefor,

for, and he is willing (and may without hurt to himself) accept the same. But tho' the Command may in general forbid, all Concupiscence, or the first workings of Sin in the heart yet what it most directly forbids is, the coveting or desiring to have our Neighbours Property or Estate (the desiring his Wife, is entirely and universally Sinful, as was said before) without giving some valuable consideration for it, or against his will and consent, or to evident hurt tho' he should consent; or so eagerly to Covet or desire it, as to envy him the comfort of it, or to be discontent and impatient if we can't fairly obtain it, as Ahab when he could not get Naboth's Vineyard.

1 King. 21. 4. The substance of this Command seems to be very fully express'd, Heb. 13.

Let your Conversation be without Covetousness, be content with such things as ye have.

therefore break this Command, (1) When there are in us, Inordinate cravings or desires of what properly belongs to our Neighbours. Lev. 19. 13. 12. 15. Take heed, and beware of covetousness. Col. 3. 5. Mortify therefore your members which are on the earth, Fornication, Uncleaness, Inordinate Affection, evil Concupiscence, and Covetousness which is idolatry. It's not enough, that we don't unjustly take from our Neighbour what's his, but we should not Inordinately desire it. All desires, first motions of the heart which are contrary to Gods law, are Sinful, James 1. 14, 15.

When we grudge or envy to others the good things they enjoy. *Let us not be desirous of glory, provoking one another, envying one another* Gal 5. 26. Where envying and strife is, there is confusion and every evil work, James 3. 16.

Ten Commandments. 125

should watch against Envy, 'tis a faulting of Gods Providence, He may do what He will with His own, *Mat. 20. 15.* It hurts our own Health, it's rottenness to the bones, *Prov. 14. 30.* It leads to much Sin, even confusion and every evil work, *James 3. 16.* (3) When we don't wish for, and delight in, our Neighbours welfare. Look not every man on his own things, but every man also on the things of others. *Phil. 2. 4.* Rejoyce with them that do rejoyce, *Rom. 12. 15.* (4) When we're discontent with, murmuring or repining at, the condition or circumstances which Providence allots to our selves. *1 Tim. 6. 8.* Having food and raiment, let us be therewith content. *Phil. 4. 11.* — I have learned in whatsoever state I am, therein to be content. *1 Cor. 10. 10.* Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Murmuring, and discontent of heart with our Outward condition, tho' it's a very common yet it's a very great Sin. For we should consider (1) God Himself orders, all that's afflictive to us. The Lord has given, the Lord has taken away. *Job 1. 21.* Thou (O God) hast it, *Psal. 39. 9.* (2) God has sufficient right and Authority to do what he will with his own, *Mat. 20. 15.*) even to do his pleasure in heaven, earth, sea, and all deep places, (*Psal. 135.*) And none can stay his hand, or say unto him, what dost thou? (3) We deserve no favour, kindness at all from God. We're less than the least of his Mercies, (*Gen. 32. 10.*) It's of the Mercy we are not consumed; why therefore should a living Man complain, a Man for the punishment of his Sins? *Lam. 3. 22, 39.* (4) If we love God, and rightly trust in Him; All things will work together for our good, (*Rom. 8. 28.*)

M

Our

Our Afflictions shall work for us, a far more exceeding, and an Eternal weight of Glory, 2 Cor. 4. 17.

(5) It's God alone, and not worldly Injoyments that can make us happy. The Lord is my portion saith my Soul, therefore will I hope in him, Lam. 3. 24. *Whom have I in Heaven but thee? And there is none on Earth I desire besides thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever,* Psal. 73. 25, 26.

(6) Outward Comforts can be enjoyed but a very little while; they're uncertain things, we brought them not into the World with us, and 'tis certain we can carry nothing out, 1 Tim. 6. 7, 17.

(7) Outward Losses, disappointments, poverty and distress, can't hinder us from being Spiritually Rich. James 2. 5 — *The poor of this World, Rich in Faith and heirs of the Kingdom.*

These considerations which have been mentioned, should make us watchful and careful; to avoid murmuring and discontent. We never have any reason to repine, but always to be thankful; *In every thing give thanks, for this is the will of God in Christ Jesus concerning you,* 1 Thes. 5. 18. Let us then examine our selves, have we not often broken this Tenth Commandment? As often as we have secretly grudg'd or envy'd the Prosperity of our Neighbours; or been secretly glad of their Poverty or distress; or inordinately coveted any outward enjoyments they're possessed of; or been discontent or murmuring at our own circumstances; so often we have transgressed this Precept, and grievously Sinned against God. And surely we have been thus guilty, times without number, and therefore should constantly and penitently trust in Christ for Pardon.

Inference

Ten Commandments. 127

Inferences.

1. *We may possibly be very vile and criminal, when Men can see nothing amiss in us.* It's possible there may be much coveting, envy, discontent in the heart: tho' it never break out to the observation of Men, Men judge only by the Outward appearance, (1 Sam. 16. 7.) they can't look immediately into the heart, it's God's Prerogative to do that, (1 Kings 8. 39. Jer 17. 10.) There may be an outward appearance of Righteousness, while the heart is full of Iniquity and Hypocrisy, Mat. 23. 28. Men may see more amiss in themselves than others can see in them; and this is one reason, why the Saints observing the secret Irregularities of their own hearts, are often apt to think themselves worse than any Body. They think none have so bad hearts as they, because they directly and immediately observe the Irregularities of their own hearts; but can't so observe those of others. Therefore,

2. *We should never content ourselves, merely with the good opinion of Men concerning us.* For we may see abundant cause to judge, condemn, and humble ourselves for our inward Irregularities of Soul; when Men can see nothing in us, but what's plausible and commendable. It's possible that we may be outwardly blameless in the view of Men; and yet inwardly criminal in the sight of God and our own Consciences. Abraham hop'd there might be Fifty Righteous in Sodom; and yet there were not Ten such. The good opinion entertain'd concerning them, did not make them better; nor save them from God's Judgments, Gen. 18. 4, 32.

M 2

3. *We*

3. *We should strive and pray, to have our affections to earthly things mortified. Set your affections on things above, not on things on the earth, Col. 3. 2.* The more we are mortified and crucified to the World, and that to us, (Gal. 6. 14.) so much the less danger there will be of our coveting what belongs to others, or of being discontented with our own Circumstances.

Thus I have considered the Ten Commandments briefly written something on each of them tending to explain them, and quicken us to a holy conformity unto them. From the whole of what has been offered, we may Infer,

1. *Our whole Man should be continually employed for God. All the powers and abilities of our Bodies and Spirits, should be regulated by His Precepts, for the furtherance of His Glory, 1 Cor. 6. 20. & 10. 31.* Indeed we are obliged and bound in Duty, perfectly and constantly in heart and life to conform to God's Law; to Love God with all our hearts, and our Neighbour as our selves

2. *No meer Man since the first Transgression of Adam, did ever thus perfectly obey God's Law. There is not a just Man upon earth, that doth good and sinneth not, Eccl. 7. 20.* All are born, with a corrupt sinful nature, inclining them to wickedness, (Psal. 51. 5. Jer. 17. 9. Rom. 8. 7.) which corrupt nature is the spring and fountain of all their actual Sins. From within, of the heart of Men, proceed evil thoughts, Adulteries, &c. all these things come from within and defile the Man, Mark 7. 21 — 23. Therefore

Ten Commandments. 129

those are wonderfully self deceived, who think themselves perfectly holy and free from Sin while here in this World.

3. By reason of Sin, all meer Men are liable to Death and Damnation. Thus 'tis with them considered as Sinners, Rom. 6. 23. The Wages of sin is Death. We are Children of Wrath by Nature, Eph 2. 3. All have Sinned, all the World are guilty before God, (Rom. 3. 9, 19) and so are liable to His Curse. (Gal. 3. 10.) which Curse if not removed, will sink them into Everlasting Fire, Mat. 25. 41.

4. It's impossible any should be Saved, escape Hell obtain Heaven, by any works or righteousness of their own, Inasmuch as all are Sinful and Guilty (and so legally obnoxious to Damnation) therefore by the Deeds of the Law there shall no Flesh be justified in his (God's) sight, Rom 3. 19, 20. Not by works of righteousness, which we have done, but according to his Mercy he Saved us, Tit. 3. 5.

5. The Ten Commandments given on Mount Sinai, (Exod. 20 ch.) were not given as a Law or Covenant of Works, by which Men could then be saved. None who have the least Sin Original or Actual (Psalm 51. 6. Gal. 3. 10.) can be saved by the Covenant of Works, or their own Righteousness, and all Men were Sinners before that Law was given. That Law therefore was there given, as a Rule of Obedience, to shew them how they ought to conform their hearts and lives to God's Authority, or Preceptive will; and that upon observing their own Sins, deficiencies and imperfections, (for by the Law is the knowledge of

of Sin, Rom. 3. 20.) they might penitently trust in Christ (before that time promised as our the Saviour of Sinners, Gen. 3. 15.) for Righteousness, Pardon and Salvation. Acts 10. 43. Gal 3. 19. — 23. Therefore the Law was our School Master to bring us unto Christ, Gal. 3. 24. The Ceremonial Law, held forth Types and Shadows of Christ, and the Moral Law or Ten Commandments, shewing them (if they would compare their hearts and lives with that exact rule) their own deficiencies, sins, guilt and liableness to Wrath, might plainly show them their absolute need of Justification, thro' Christ's Righteousness Mat. 9. 12, 13.

6. Therefore we should consider and study the Ten Commandments, as a perpetual Rule of Life. (1) That seeing thereby our imperfections and guilt; we may most penitently trust in Christ alone for Justification and Salvation, Acts 4. 12. Heb. 7. 2. A serious studying God's Law, and comparing ourselves with it, and considering the penalty it threatens for Sin; has the most direct tendency to show us our need of Christ. That we may diligently strive after the utmost conformity thereto in heart and life, as long as we live. Tho' we can't be perfectly holy in this Life, (1 Job. 1. 8.) yet we should continually strive after greatest holiness in Heart and Life, 2 Cor. 7. 1. Tit. 2. 12. Col. 1. 10. And we should trust in Christ for grace and strength, to live holily, Eph. 6. 10. 2 Tim. 2. 1. And for the acceptance of our sincere tho' imperfect Duty with God, 1 Pet. 2. 5. Phil. 1. 11.

Ten Commandments.

7. Our Studying God's Commands, and considering our manifold Transgressions of them; should make us deeply humble and self abased, and suppress Pride and vain Boasting in us as long as we Live, Ezek. 36. 31, 32.

8. We should never murmur but be always patient under our troubles and afflictions; they're all light, little, trivial things, compared to that Hell which our Sins deserve, Lam. 3. 39.

9. We should admire and adore the Love of God, in giving His only begotten Son to save Sinners, Joh. 3. 16. Rom. 5. 8. Eph. 2. 4.

10. We should admire the Patience of God to the World, that tho' Sin so greatly and universally abounds, He yet spares Men, and loads them with Benefits, Rom. 2. 4. Exod. 34. 6, 7.

11. The Laws which God gives us are for our good, Deut. 10. 13. Tho' through our own weakness, we can't so keep the Commands of God, as to be saved by our own Works, (Rom. 8. 3.) yet if we keep them sincerely tho' imperfectly; long we shall be accepted thro' Christ now, (1 Pet. 2. 5.) and be Rewarded hereafter, Eph. 6. 8. Besides this, if Men would sincerely and diligently keep the Commands of God; their so doing would tend directly to their present outward good; their Health, outward supplies, and for mutual welfare. If Men would live as God directs, there would be no Stealing, Cheating, Lying, Quarreling, Drunkenness, &c. Which things greatly hurt and disturb humane Societies, Psal. 19. 11.

12. We

12. We should grieve not only for our own Sins but also for the transgressions of God's Law we see others Guilty of And that because, (1) God is dishonoured thereby, Rom. 2. 23. Psal. 119. 158. (2) Because they greatly hurt their own Souls by their Sins, Prov 8. 36.

13. Children should be taught the Commands of God in the Latitude thereof, that so they may see their Sin, Guilt, and need of Christ; and may also be quickened sincerely to obey the Divine Precepts, Psal. 78. 5 — 8. Gen. 18. 19. Deut. 6. 6, 7.

14. We should be thankful for all the benefits we receive, the Free and undeserved gifts of Divine bounty; for being Sinners we're unworthy of the least of them, Gen. 32. 10. 1 Thes. 5. 18.

15. We should never reckon our selves safe or secure, till we are Interested in Christ by heart-purifying Faith; for it's he alone can save us from the curse of the Law, Gal. 3. 13.

16. Those who would really please God, should never content themselves with an outward blameless Behaviour before Men; but should strive to approve their hearts to Him, 1 Thes. 2. 4.

17. Tho' we can't perfectly obey God's Law, yet we must be renewed in the Spirit of our Minds, and diligently endeavour sincerely to obey Him; else we can't be Saved. Heb. 12. 14. and 5. 9.

And therefore,

Ten Commandments. 133

18. The more evidences we have of the Spirit and
grace of God operating in us; so much the more
ground we have for inward Comfort and Joy, 2 Cor.
12. 1 John 5. 2.

19. So far as we have been restrained from Sin,
(Gen. 20. 6.) and enabled to serve God sincerely;
we should be thankful to God, to Jesus Christ for it,
Cor. 15. 10. Joh. 15. 5.

20. We should diligently Read and Hear God's
Word, and attend the Means He has appointed;
that so we may be brought to a saving Conformity
of Heart and Life to His Will, (Psal. 19. 7. 1 Per.
2.) thro' Jesus Christ our Lord; to whom with
GOD the Father, and GOD the Holy Spirit,
be the Kingdom, Power and Glory for ever
and ever, Amen.

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